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Vol. XV, No. 3

November, 1944



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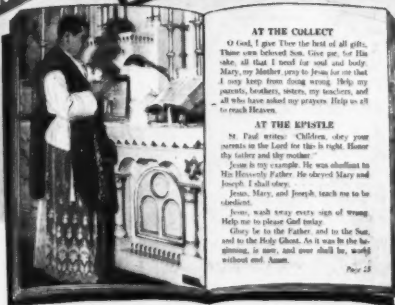
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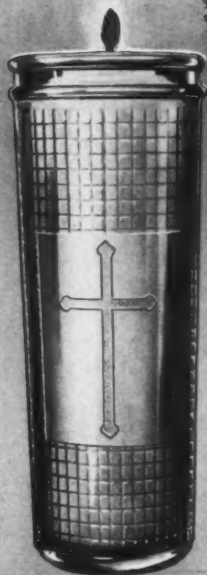


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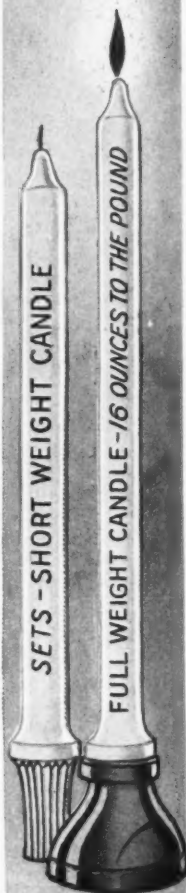
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Editor: REVEREND PAUL E. CAMPBELL, A.M., Litt. D., LL.D.

5323 Penn Avenue, Pittsburgh, Pa.

Publisher: JOSEPH F. WAGNER, INC., 53 Park Place, New York 8, N. Y.

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JOURNAL OF RELIGIOUS INSTRUCTION is published monthly except July and August by Joseph F. Wagner, Inc. at 53 Park Place, New York 8, New York. Entered as second-class matter April 6, 1943, at the Post Office at New York, New York, under the act of March 3, 1879. Additional entry at Easton, Pennsylvania. The subscription price is \$3.00 per year; the price of single copies is 50 cents. Orders for less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and Foreign Countries.

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THE CATHOLIC EDUCATOR

VOL. XV

NOVEMBER, 1944

NO. 3

EDITORIAL NOTES AND COMMENTS

These Also

The Most Reverend Emmet M. Walsh, Bishop of Charleston, writes that the best possible approach ever made to the problem of religious instruction of the children not attending Catholic schools is by a combination of the religious vacation schools and the weekday classes of religious instruction during the school year. He speaks of conditions in the typical small diocese, namely, the diocese having a small Catholic population, more or less scattered into small groups. There is no real substitute for the Catholic school, but there are many true Catholics in small dioceses who cannot enjoy the ideal. They do not lose sight of the fact that the education of the child must be directed to the attainment of the sublime end for which he was created, and they know that adequate Catholic training can be given only in the Catholic school at its best, receiving the full coöperation of the Catholic home. It is a cold fact that it is impossible to establish Catholic schools in the scattered rural areas of our country. One-half of the Catholic children of the nation have no Catholic school opportunity.

What is to be done for this group? It is futile to discuss the relative merits of religious vacation schools, on the one hand, and weekday classes of religious instruction, on the other. Both these agencies will not give an adequate Catholic training to our children, but the best results in handicapped areas are attained by the religious vacation schools in conjunction with the school-year weekday religious instruction classes. No one contends that the weekday classes in religion are ade-

quate. There is the factor of irregular attendance by the children, and the religion hour comes usually at the end of a full day of classes and is an invasion on their playtime. Careful planning can assign a better spot to the religious vacation school. The long days of the summer vacation grow tedious even to the children themselves, and their stirring restlessness becomes a problem to their parents and their neighbors. Skillful teachers can engage their minds and hearts, and center their interest in a variety of projects designed to instruct them in their religion. The net result of the vacation school experience is a new interest and a genuine enthusiasm for religion and for instruction in its tenets and practices. Bishop Walsh says that this result has been achieved in vacation schools under his direction; many pastors give testimony to the same effect.

We cannot exaggerate the importance of good planning and excellent teaching. Hard experience testifies that adequate teaching aids and materials are essential, and that schedules cannot be cut to fit the whims and convenience of volunteer teachers. Prepared teachers, proper texts, and a planned course of study pave the way to best results. Personal experience in the Diocese of Charleston (where many children, gathered in camps, are given five hours a day of religious instruction for a period of three weeks) warrants Bishop Walsh in stating that the religious vacation school develops an attitude in the children that makes them more receptive to the lessons of the home and of the weekday classes in religion. The vacation students become little apostles whose zeal has brought back whole families to the Church, effected many conversions, and made the practice of religion a family tradition. Truly this is God's work; the zeal of teachers, under God's grace, will overcome obstacles that seem to defy human efforts.

The best approach ever made to the problem of religious instruction of the children not attending Catholic schools, concludes Bishop Walsh, is *the religious vacation school, followed up by catechetical instruction* as often as possible during the school year.

Lay Shepherds

The National Catechetical Congresses of the Confraternity of Christian Doctrine have resulted in a marked increase in the number of those who work for the Gospel of Christ in the teaching of catechism. Christ gave a mandate to His Apostles, to His Bishops, that they should teach all nations, preach the Gospel to every creature. To the faithful men and women of every age and of every condition of life has been offered the honor of participating in that labor, particularly in the form of catechetical instruction. The Decree *Provido sane consilio* (January 12, 1935) puts upon bishops the responsibility of supplying capable catechists of both sexes to help the pastors. Canon 1333 directs that efforts be made to enlist "devout lay people, especially those who have been enrolled in the Confraternity of Christian Doctrine," in the great work of teaching catechism. The new Decree of the Holy See bespeaks the coöperation of "all who are capable of teaching and enkindling love for the catechism."

There is no question here, writes Archbishop Cicognani, of an instruction in which the truths of faith are to be expounded with learned comments or scientific study, with philosophic truths or controversial arguments. The instruction takes the form of a simple colloquy between teacher and pupil; it is an echo of those clear and plain assertions of the Divine Master which are spoken for the instruction and edification of those who desire to hear the Word of God. Simplicity and sincerity must mark the work of the teacher. St. Paul is a guiding light. He rejoiced in the possession of the charisma known as the gift of tongues, but he wrote to his beloved Corinthians that he preferred to speak five words that they understood rather than ten thousand words that were not understood. The instructor presents a few sound principles that give direction to life along the pathway of righteousness. Righteous men and righteous women, with the catechism as a manual, can guide the steps of docile children along this pathway of righteousness. They have that which they desire to give;

the giving is not difficult. The method is simple, but it is the method through which the Church has changed the customs of whole nations and of great peoples. Catechetical instruction is a medium of Catholic Action that offers to every member of the laity an opportunity to participate in the apostolate of the Hierarchy. What work can be nobler than to form Christ in the souls of children?

Personal Reconstruction

To his beloved children the Holy Father issues a clarion call for action. His Christmas Message of 1943 reproached many Christians for their concessions to false ideas and ways of life that have become current. The teaching authority of the Church, speaking from the watchtower of the Vatican, never fails to condemn error as soon as it shows its ugly head. The present confusion of ideas is consequent upon a drifting of the world away from God and His law. Christians must reflect on the share of responsibility which belongs to them for the present afflictions. The Holy Father condemns every thoughtless compromise with human respect in the profession of the Faith and its moral precepts. He warns his children against cowardice and vacillation between right and wrong in the practices of Christian life, in the education of children, in the government of the family. Every hidden or open sin is a deplorable contribution to the disaster which today overwhelms the world.

The Holy Father urges every Christian to acknowledge his moral responsibility and to pray and work for his own salvation and the salvation of his brethren. Only thus can the honor due to God be restored to Him. Only thus can the Christian and his fellowman find true interior peace. The spirit of Christ has lost nothing of its force and of its power to heal fallen humanity. He is the true Light which enlighteneth every man that cometh into this world. The Christian life of the individual will edify his fellowmen, and his burning words of truth will move them to return to Christ, the Prince of

Peace. There will be no true life and no true peace until all men learn to "know Thee, the One True God, and Jesus Christ whom Thou hast sent" (John, xvii. 3).

The Pattern for Peace

October 7, 1944—the Feast of the Most Holy Rosary—marked the first anniversary of the issuance of the "Pattern for Peace" by Catholic, Protestant, and Jewish leaders. The Pattern is a statement embodying the areas of agreement in orthodox pronouncements on World Peace. The final draft was released with separate preambles on October 7, 1943, by the Social Action Department of the National Catholic Welfare Conference, the Synagogue Council of America, and the Federal Council of the Churches of Christ in America.

The platforms of both our major political parties ignored the Pattern for Peace, but it merits the study of every student of social philosophy. The document is a remarkable confirmation of the correctness of the principles enunciated in the successive Christmas Messages of His Holiness, Pius XII. No student of affairs can ignore this authoritative pronouncement. It is the duty of every American Catholic, of every American citizen, to make his voice heard in urging and even demanding the acceptance of its peace principles. The Pattern for Peace bases its statements upon these seven principles:

- (1) The Moral Law must govern world order.
- (2) The rights of the individual must be assured.
- (3) The rights of oppressed, weak or colonial peoples must be protected.
- (4) The rights of minorities must be secured.
- (5) International institutions to maintain peace with justice must be organized.
- (6) International economic coöperation must be developed.
- (7) A just social order within each State must be achieved.

Children of the King

By SISTER M. FLORITA

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The King Himself when He walked this earth bade us: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven" (Mark, x. 15). We, as Religious teachers, are especially chosen by Christ to carry out this injunction of His, and to lead the children of the King to drink at the Fountain of beauty, and goodness, and truth.

When Christ invited His little ones to come to Him, His invitation was universal; He made no distinctions. There were no "standards" to be met, no age limit, no grade level, no social status. Christ desired "all" children to come to Him—the first-graders and the high school seniors, the "publics" as well as "our own," the bon-ton residentials and the unfortunate little Catholics from the wrong side of the tracks. On another occasion, speaking to adults, Christ said: "Come to Me, all ye that labor and are burdened" (Matt., xi. 28), and children also must surely have been in His divine mind when He said "all." For do we not know that too often children "labor" under material and spiritual poverty, and "are burdened" by neglect and misunderstanding and discrimination? To all without exception Christ says: "Come." Ours is the task to lead them to Him.

No amount of academic learning, no array of degrees, however impressive, is sufficient preparation for this work, which is at once an honor and an overwhelming responsibility. "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them because they love Jesus Christ and His Church, of which these are the children of predilection"

(Encyclical on Christian Education of Youth). Our efforts will be vain and fruitless unless we as teachers depend upon God to help us, and strive to merit that help by a selfless dedication to His work, inspired by a sincere and intelligent love of children.

Leading the Little Ones to Christ

How can the teacher of today (amid so much that is un-Christ-like even in the tiny world of the child) lead little ones to Him? The task is a great one and must first begin with the transmission to the child of the *living personality* of Christ. The teacher herself must be the mirror, crystal-clear, wherein are depicted the divine traits according to which she seeks to guide the child's life. Unless properly guided and directed, young children are conscious neither of fear nor reproach, and so, under the influence of divine grace manifested in daily contact with the teacher, the child must be utterly captivated and filled with a real, true love of God.

Since our educational system is rooted in God, and "is concerned with man as a whole, individually and socially, in the order of nature and grace" (Encyclical on Christian Education of Youth), the ideal at which we aim is the development of an important religious view of life, even on the part of the very young child. To do this, Christian education must take advantage of the great possibilities which lie in the years of childhood. With wise guidance, early habits of observation and imitation, of discernment and investigation, will lead to nobler activities, and into the busy little lives entrusted to our care we must unremittingly seek to inculcate the thought of God. If the child is educated only physically and mentally, but neglected spiritually, how will he ever become aware of the fact that God plays a large part in his life? How will he come to realize that, as he grows, he should have an ever-increasing consciousness of God, an awareness of His presence in all the events of his experience? He will not realize these vital truths, unless the "good teacher" of the Encyclical gives munificently from her rich store of experience: "Freely you

have received, freely give" (Matt., x. 8). And what Religious teacher has not freely received?

The child today enters a new phase of life, and a difficult one. He looks upon a world that is different from the sheltered, protected world that has been his in the past. He belongs to a modern American, Catholic family, which, while possessing much in the ways of material advantages, has yet little or nothing of the beauties and spiritual joys that are their Catholic heritage. In this day more than ever does the child need to be taught a proper respect and love for his parents, which will lead him to see that, in part at least, anything good or noble in him has come from a greater goodness or nobility in them. He must be impressed with the knowledge that they, his parents, fostered in his heart the love of the good, and placed upon his lips first words of prayer and virtue. Man cannot perfect himself unless he aspires to something above himself, and this first "something" on the part of the child is his parents; later on, if he is properly directed, this "something" becomes for him God—God in all His manifestations. The child in his own small way will grasp and value the revelation of God Himself in the glory of nature, the beauty of art, the harmony of music, and the nobility of unselfish living with Christ as the Exemplar.

Physical and Mental Development

He must learn to reverence his body as a "temple of the Holy Ghost" (I Cor., vi. 9), and he must be imbued with an eagerness to develop his physical powers in all their fullness. The child's physical being, while primarily the province of the parent, cannot be neglected by the teacher: "Stand up erect; thou hast the form and likeness of thy God." This wholesome attitude towards his physical development is particularly of advantage to that child who perhaps has been denied the grace of beauty freely given to others. It should help to offset the self-consciousness that often accompanies a physical handicap. If the child is at ease with regard to his physical well-being and equipped with a mental attitude that makes

him honest with his classmates and considerate of them, there will be little difficulty in his making those adjustments which his social environment may necessitate.

The spiritual development of the child is the privilege above all others cherished by the Religious teacher. To lay before a child a scheme of purposeful work, to be self-planned and self-disciplined, but guided and directed by a learning process that is at once healthy, vigorous, and delightful, this is the part of her "hundred-fold" that evokes from the heart of the Religious teacher her most fervent "Deo gratias." What is there nobler than so to guide a child that, in the words of Cardinal Newman, "his soul may have, not strength and health alone, but a sort of bloom and comeliness"? Such a child, brought to man's estate, prepared worthily to do man's work, will christianize and catholicize the natural gifts so abundantly his; he will learn the all-pervading influence of Christ; he will find an added pleasure in beauty of speech and voice from having listened to His Voice. He will acquire, in the measure of his childish capacity, ability to recognize in others and to develop in himself kindness, gentleness, sweetness, and unselfishness, and the ways of noble living that befit the "children of the King," who was Himself all-kind, all-gentle, all-sweet, and blessedly selfless.

Christ, the Superman

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There is no doubt but that the title of this article will cause a flood of criticism. Yet, does not educational psychology teach us to meet the child on his own level?

What grade school child today has not at some time or other been an ardent admirer of the sensational "superman." Indeed, in many cases admiration has led to imitation, much to the concern of anxious parents. Why not re-direct this hero-worship of youngsters into proper channels? Let's give them a real Hero to worship, a Divine Reality that will not dissolve with their maturing years, an irresistible Leader, whose clarion call, "Come, follow Me," will be their life's great motivation.

Unsoundness of Much Religious Training

As educators, we all admit the fact that education is significant only in so far as it *affects the behavior of the child*. How then must we hang our heads in shame at the barren results of much of our religious training! Let us examine a few of the probable causes of this sad situation.

Is not one of the causes the isolation of religion as a *subject* in the curriculum, whereas it should be the *core* of the curriculum? Religion is a life to be lived, not a book to be learned, and no amount of factual memorization of religion will ever affect the behavior of the child unless he lives a religious life. All of the child's educational experiences should be so guided as to develop in him a Christ-like understanding of his relations with God and his fellow-men. Factual knowledge alone will never affect behavior; it must be supplemented by right ideals, attitudes, and habits of life.

Another factor detrimental to the proper religious training of children is the false assumption that we are teaching them to be good men and women. The fact is that some of them

will never become men and women. Our duty is to help them become good *boys* and *girls*, and to prepare them *here* and *now* for their future life in eternity. This can be done by making each daily religion lesson operative in the immediate life of the child and by presenting religious truths at the time when the child is ready for them and can understand their application. This last point is a much neglected one. Should not the child's level of maturity receive just as much consideration in the teaching of religion as it does in the teaching of arithmetic or grammar? Yet, does it? A child learns only in terms of his experiences. How then can we expect him to grasp religious principles as applied to adulthood?

Individual differences form another very important point that should be taken into account in the teaching of religion, as in any other subject. Yet, here again we must confess it is a psychological finding which is frequently ignored. The poor dullard with an I. Q. of 50 is forced to study the same religious content, and at the same rate, as the genius with an I. Q. of 150. Just a little reflection will reveal the absolute absurdity of this, and its sometimes tragic effect upon the future religious lives of the children. Yet, the biggest dullard in our religion class may be a very holy child, as was St. Bernadette Soubirous. Perhaps God intended to reemphasize this truth by her canonization in our modern scientific age. One important fact we religious teachers must ever bear in mind is that the child's I. Q. for religion is the degree of sanctifying grace he possesses, and in that he may far surpass his teacher. And one important factor to be stressed over and over again in the teaching of religion is that no amount of memorization, no devices of teaching, no tricks of presentation, will ever develop virtue in a child. We learn to do by doing, and only by "doing" virtuously will a child become virtuous.

Christ the Leader

Now, religion or the Christian way of life may be presented in two ways—abstractly, as the practice of certain virtues, or concretely, as the imitation or following of Christ, the God-

Man. Christ Himself never taught by means of abstract virtues. His method was always, "Learn of *Me*. . . . Come, follow *Me*. . . . I have given you an example." Christ Himself has pointed out the way for religious teachers to follow and we have failed to use it. We are the intermediaries between youth and Christ. Our glorious task is to lead them safely to the Divine Lover and Leader of youth—Christ the King! But have we done this?

We have taught the Commandments, the Sacraments, the Church, but we have failed to give our children a motive for keeping the Commandments, receiving the Sacraments, and loving the Church. We have preached the principles and virtues of Christ, but have forgotten to point out the God-Man whose character and personality make those principles intelligible and acceptable, and those virtues lovable and desirable. In plain words, we have neglected to do what every other modern youth movement has done—centered its movement around a man. They realize that the majority of mankind know little and care less about the policies of such movements, but that everyone understands a man and loves a leader. Therefore, Christ the God-Man, His characteristics and His Personality, must be the foundation upon which any and every religion course should be based. A religion course which leaves the heart of youth untouched by the character of Christ their Leader lacks the element which raises the fulfillment of a religious duty to the plane of love. Duty in the abstract never inspires anyone. But duty to a person beloved is the strongest natural force in the world.

Approach to Christ

Leading youth to Christ is not a difficult task, but it implies, first of all, getting very close to Him ourselves. There will always be a perfect proportion between their attitude and ours. The more we succeed in forming ourselves in the likeness of Christ, the more shall we succeed in drawing others closer to Christ. This means a deepening of our personal knowledge and love and understanding of Christ by more

prayer, reading, and thinking about Christ. It means a Christ-like attitude of mind, a Christ-like condition of soul that thinks and speaks and acts towards all things as Christ would. It means a constant application of the principles of Christ to every new problem that bobs up in our modern, changing life. It calls for unhesitating generosity and unquestioning loyalty, but is repaid with deep soul-satisfying peace and trust in God. A beautiful little prayer that might be helpful in this putting on of Christ is:

"Dear Christ, help me to spread Your fragrance everywhere. Flood my soul with Your spirit, Your life, and Your light. Penetrate and possess my whole being so utterly that my whole life may be only a reflection of Yours. Shine through me, and be so within me that every soul with whom I come in contact may look up to me and see no longer me, but only You, my King and Leader Divine."

With the children we must begin by arousing in them a genuine and enthusiastic admiration for Christ. With smaller children this can be done by a dramatic presentation of the miraculous Christ, pointing out that Christ *is* the *real Superman*, the only Man who ever brought dead men back to life, made blind men see, deaf men hear, and lame men walk; the only Man who could mysteriously disappear from the midst of His enemies, change water into wine, walk over the seas, command the winds and waves, pass through closed doors, die on a cross and come back to life within three days. Lead them to see that he could do all this because He was what the very word "Superman" means, "above man"; that He was more than just mere man—He was God-Man, possessing two complete natures, a divine and a human, and that it was the very possession of divinity that made Him a man above and beyond all other men, exceedingly to be admired, adored, loved, and imitated. Since little children love the sensational, why not make the life of Christ so attractive and sensational for them that they will gasp in admiration? Yes, and then lead them on to see that this *real Superman* is not an imaginary, remote or distant creature, but a true human being

—the most real and most alive person in the world today, living and loving and waiting for them in every tabernacle home where He has pitched His tent because He delights to be with the *children* of men.

With older children an admiration for Christ the God-Man can be aroused by bringing out the revolutionary aspects of Christ. This should be preceded by a discussion of the historical background against which Christ lived and taught. For it is extremely important that young people realize that Christ dealt not alone with simple, primitive people, but largely with a highly civilized, cynical, sceptical, alarmingly modern world. Into that world He threw outstanding new truths which upset accepted standards and values. By His indomitable courage and eloquence He alarmed political and religious authorities and then incurred their hatred and condemnation. Every principle that He laid down for others, He first exemplified in His own life, and by His life and by His teachings He has revolutionized the world's concepts of poverty, marriage, labor, children, woman's position, the power of the State, the rights of individuals, and so on. Few youngsters will fail to respond to this type of presentation of the life of Christ. At the same time we can appeal to the revolutionary instinct in their own hearts by making them vividly conscious of the fact that to be a follower of Christ today means to be a revolutionist in the true sense of the word—one who *revolts* against evil to set up the kingdom of Christ in the hearts and minds of all men.

Imitation of Christ

Thus, through a proper presentation of the life of Christ children can be fired with admiration, love, and loyalty for Him. But we must not stop there. Our aim in religious education, as mentioned previously, must be *to affect the behavior of the child*. Admiration must be but a stepping stone to imitation. We must get them to realize that the entire purpose of human life may be summed up as a "*Following of Christ*." Christ Himself determined beyond dispute

that this must be the object of teaching religion when He said: "You are My friends, if you *do* the things that I command you." This means for our pupils, as well as for us, a constant application of the principles and teachings of Christ in every problem of life. They must learn to see how Christ in His own case handled each problem, what rule He laid down to meet it; and why, being divine as well as human, He laid down precisely that rule.

A very simple way of translating the abstract ideal of following Christ into terms of the child's daily routine is to have them form the habit of asking before every important act: "What would Christ do?" Thus, whether they work, pray, study, play, eat, or sleep, they will constantly be striving to do it in the Christ-like way. We can do much toward helping the children acquire this worthwhile habit. The question may be printed somewhere in the classroom and read aloud occasionally. Or it can be made a game or contest by having individuals remind the class of it at various times during the day. Is this not excellent training in "doing" virtuously, and will it not gradually *affect the behavior of the child*?

Christ and the Church

Another concept that can be developed properly from a study of the Life of Christ is the perfect union between Christ and the Church, or an understanding of the Mystical Body of Christ. Too many young people today have such an unwholesome attitude towards the Church. To them it is nothing more than a menacing, a threatening, curb upon their liberties. Once an admiration, a love, and a loyalty for the Human Personality of Christ has taken root in the hearts of youth, they can be easily led to see that the Church is an identity with Christ, that He is the Head of the Mystical Union of which the Church is the body. Hence, when the Church speaks, Christ speaks; what the Church commands or forbids, Christ commands or forbids; what the Church suffers, Christ suffers. Those who love Christ, love the Church; those who hate Christ, hate the Church. The

Church throughout the centuries has moved at the divine command and under the inspiration and guidance of Christ, its invincible Leader. Therefore, loyalty to one cannot be separated from loyalty to the other. They are inseparable, indissoluble like the mystic marriage bonds which unite them.

If we would arm our modern youth with effective weapons for crusading to establish the reign of Christ; if we would anchor them upon a solid rock foundation to resist this ever-changing modern age, then let us strain every fiber of our being to establish deep within their souls two undying loyalties—the one to Christ, their Leader, the other to His Mystical Body, the Church.

Jesus Himself the Teacher

"Perhaps one of the best ways of leading children to an intimate knowledge and love of Jesus is to make Jesus Himself, as it were, their teacher. As a help to doing this, it is well to remember that the little ones whom we instruct are, in many respects, in a position similar to those who listened to Our Lord Himself. They are meeting Jesus and hearing His doctrine for the first time. Hence, although some allowance must be made for the age of the children and circumstances in which they live, it would seem that the examples and stories which Jesus Himself chose to make His doctrine known and loved might very well be preferred to many others that might be at hand. In a word, let the children, so to speak, hear and see Jesus Himself. Tell His stories with considerable detail; make them as vivid as possible; use pictures; even dramatize, if you can, so that the little ones may, in a sense, feel themselves back in the Holy Land in the presence of Jesus Himself. . . . It is of importance that the children be shown how to apply what they learn to their own daily life. In making these applications, try to have the children feel 'This is what *Jesus* wants us to do,' rather than 'This is what *teacher* wants us to do'" (from "Practical Helps for the Religion Teacher," by Aloysius J. Heeg, S.J.).

Christ's Method of Teaching

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I. Permanence of Christ's Teaching

Our Lord strives to engrave His teachings permanently upon the minds and hearts of His hearers by means of repetition. He does not immediately set aside a new truth after teaching it to His followers, nor does He look upon it as completely mastered after one presentation. On the contrary, He recalls a truth over and over again to the minds of His hearers until it is thoroughly assimilated.

Our Lord repeatedly emphasizes the need of prayer and mortification. He reiterates at least three times the prediction of His sufferings and resurrection. He frequently repeats certain striking maxims and solemn sayings as, for example: "He who shall exalt himself, shall be humbled. . . . The first shall be last, and the last first. . . . Many are called but few are chosen." He recalls past events in order to base new doctrines upon them: "Remember My word that I said to you, the servant is not greater than his master" (John, xv. 20; cfr. Luke, xxii), and with this introduction He amplifies His previous teaching and warns His followers that they must be prepared for suffering. The Saviour also harks back to past events in order to make more intelligible the doctrine which He is enunciating (Matt., xvi. 21). These repetitions were not tiresome and monotonous tautologies. Frequently, they were amplifications of some doctrine previously enunciated and continuing to satisfy the interest and curiosity of the listeners. Their suitable and varying form rendered them pleasant, and enabled them to exercise a profound and lasting influence on His hearers. When the Saviour was not understood, He repeated the same doctrine in a more unequivocal form (e.g., John, x. 6, viii. 27).

Psychological Principles of Assimilation

Psychology tells us that man assimilates a given subject gradually and not in one act. He does not grasp an object—presented to the mind for the first time—integrally and intuitively but only imperfectly. It is by gradual advances that he is introduced to and grasps the inner nature, the deeper and essential characteristics, of an object. This is all the more the case if the new doctrine runs counter to certain settled prejudices in the mind.

These principles are exemplified in a special manner in the Eucharistic discourses of Our Lord. From the miraculous multiplication of the loaves Christ gradually leads the thought of His hearers to a heavenly and incorruptible Bread. When questioned by the Jews how one may obtain this Bread, Christ requires faith as an indispensable preliminary condition. The previous mention of the "bread from heaven" also recalls to the Jews the manna of the desert. Christ now seizes the opportunity to point out the difference between the two: "Whereas the effects of the manna—and of the bread which He had multiplied—are material and temporary, those of the new Bread are spiritual and eternal." Our Lord then makes a further advance in His teaching by pointing out that He Himself is the Bread. Finally, He declares, and repeats in six different ways, that this Bread is His Flesh and Blood, and that all must partake of it if they wish to have life everlasting (John, vi. 1-59).

Christ impresses His teaching indelibly upon the consciousness of His hearers because He adapts it to the capacity of His disciples and uses illustrations the significance of which they readily appreciate. If He perceives persons of different professions and capabilities in His audience, Christ utters one parable after another, until the apperceptive masses of each class have been touched and the lesson driven home to all who listened to Him. In the thirteenth chapter of St. Matthew's Gospel the topic of Christ's discourse (namely, the Kingdom of Heaven) is repeated—conformably to the calling of His hearers—seven times and in seven different pictures. To the

parable of the sower Christ adds those of the cockle, of the grain of mustard seed, of the leaven, of the treasure hidden in a field, of the merchant seeking good pearls, and of the net cast into the sea. Although all these parables deal with the Kingdom under its internal, external, and eternal aspects, the repetition is a pleasing variation and not a monotonous reiteration of the same idea. There is a gradation in the thought presented to His hearers. The parable of the sower describes the various dispositions of mind and heart with which men receive the Gospel of the Kingdom; the second illustrates the action of the forces of evil; the third describes the humble beginnings, rapid extension, and universality of the Kingdom; the fourth exhibits the supernatural efficacy and transforming power of the Gospel; the fifth and sixth indicate the immense sacrifices which are necessary for the attainment of the Kingdom; the last denotes the good and wicked members in the Kingdom.

The rejection of the Jews and admission of the Gentiles into the Kingdom is taught in three parables—the parables of the wicked husbandmen, the great supper, and the marriage of the king's son. But here, too, there is a pleasing variation of images as well as gradation of ideas. The first describes the treatment accorded the messengers of the kingdom; the second tells of the various excuses for not accepting the invitation to enter the kingdom, and the third describes the heavenly glory of the just.

II. Maxims and Proverbs

The custom, in our Catholic schools, of writing a short religious saying on the blackboard which is to serve as the child's thought for the day, finds in its essential purpose a firm support in the practice of Our Lord. Christ frequently introduced proverbs, maxims, and pithy sayings into His discourses. Proverbs and pithy sayings are the result of reflection and experience. They express the general judgment of the people and the utterances of celebrated and holy men. They make a religious truth clearer and more perspicuous; on account of

their brevity and pithiness they are easily caught and, together with the religious truth connected with them, remain a long time in the memory. That they have a convincing, determining influence on man's will and action is evident from the manner in which crowds are often guided or misled by a simple slogan.

Crystallization of Doctrine

Our Lord's religious instruction frequently culminated and was crystallized (and this point is of importance to the catechist) in a proverb or saying. Let us indicate here a few parables the principal thought of which was summed up in an apposite concluding sentence. The parable of the wayward children: "And wisdom is justified by her children" (Matt., xi. 16-19); the parables of the laborers in the vineyard and of the closed door: "So shall the last be first, and the first last" (Matt., xx. 16); the parable of the marriage of the king's son: "For many are called but few are chosen" (Matt., xxii. 14); the parable of the good and the bad trees: "Out of the abundance of the heart the mouth speaketh" (Luke, vi. 45); the parables of the last place at the feast and of the Pharisee and the Publican: "Everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted" (Luke, xviii. 14, xiv. 11); the parable of the faithful steward: "Unto whomsoever much is given, of him much shall be required, and to whom they have committed much, of him they will demand the more" (Luke, xii. 48); the parable of the pounds: "To everyone that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him" (Luke, xix. 26).

Apart from these pithy sayings Christ tried to appeal to the minds of His listeners and make an impression on their will and emotions by such forceful and urgent sayings as the following: "No servant can serve two masters" (Luke, xvi. 13); "No man lighting a candle covereth it with a vessel, or putteth it under a bed, but setteth it upon a candlestick that they who come in may see the light" (Luke, viii. 16); "Not

everyone that saith to Me 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doth the will of My Father who is in heaven" (Matt., vii. 21); "Where your treasure is, there will your heart be also" (Luke, xii. 34); "If the blind lead the blind, both fall into the pit" (Matt., xv. 14); "They that are in health need not a physician, but they that are ill" (Matt., ix. 12); "A prophet is not without honor, but in his own country, and in his own house" (Mark, vi. 4); "Physician, heal thyself" (Luke, iv. 23); "The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head" (Matt., viii. 20); "The servant is not greater than his master" (John, xv. 20); "For in this is the saying true: that it is one man that soweth, and it is another that reapeth" (John, iv. 37); "If in the green wood they do these things, what shall be done in the dry?" (Luke, xxiii. 23); "These things ye ought to have done, and not to leave those undone" (Matt., xxiii. 23). Occasionally Our Lord appeals to the sayings of Holy Scripture, for example: "All that take the sword, shall perish with the sword" (Matt., xxvi. 52); "Go then and learn what this meaneth: I will have mercy and not sacrifice" (Matt., ix. 13).

Other Methods of Provoking Reflection

At times Christ incites His hearers to thought and reflection and arouses their feelings by such sharp expressions as the following: "It is not good to take the bread of the children, and to cast it to the dogs" (Matt., xv. 26); "Give not that which is holy unto dogs; neither cast ye your pearls before swine" (Matt., vii. 6); "Blind guides, who strain out a gnat and swallow a camel" (Matt., xxiii. 24); "Cast out first the beam out of thine own eye and then shalt thou see to cast out the mote out of thy brother's eye" (Matt., vii. 5). To this category belong also the terrible woes which Our Lord on numerous occasions pronounced against the Pharisees (Matt., xxiii).

The hyperbole—an expression which says more than the speaker intends and which is not to be interpreted verbally

and equivalently but according to its inner meaning—is likewise of frequent occurrence in Christ's method of teaching. Here are some examples of this rhetorical figure used by Christ: "If thine eye scandalize thee, pluck it out and cast it from thee" (Matt., xviii. 9); "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven" (Matt., xix. 24); "He that hath not, from him shall be taken away also that which he hath" (Matt., xiii. 12); "Lay not up to yourselves treasures on earth, where the rust and moth consume" (Matt., vi. 19); "To him that striketh thee on the one cheek offer also the other" (Luke, vi. 29); "The last shall be first and the first last" (Matt., xx. 16). These hyperboles made His hearers reflect and prevented His words from becoming lifeless forms. His followers pondered these sayings more seriously and thus gained a deeper insight into their import.

Christmas Greetings

"My dear children of the whole world:

"As the Holy Christmas Season comes round each year, the message of Jesus, who is light in the midst of darkness, echoes once more from the Crib of Bethlehem in the ears of Christians and reëchoes in their hearts with an ever new freshness of joy and piety. It is a message which lights up with heavenly truth a world that is plunged in darkness by fatal errors. It infuses exuberant and trustful joy into mankind, torn by the anxiety of deep, bitter sorrow. It proclaims liberty to the sons of Adam, shackled with the chains of sin and guilt. It promises mercy, love, peace to the countless hosts of those in suffering and tribulation who see their happiness shattered and their efforts broken in the tempestuous strife and hate of our stormy days" (from the 1942 Christmas Message of His Holiness Pope Pius XII).

A Counter-Attack against Religious Indifferentism

By SISTER M. BERNARD FRANCIS, S.S.J.

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To Catholic educators today religious indifferentism presents a challenge that must be accepted. This termite, through the perversion of modern thought, is steadily undermining the foundations of youth's personal happiness here and hereafter. Thoughtful observers have watched with alarm its ravages, and every modern facility is being marshalled in an effort to check its growth. With this in view, the Archdiocese of Philadelphia last year looked critically at its Course of Study in Religion, weighed its possibilities in the furtherance of this combat, and found it definitely "wanting." The conflict demanded that Catholic youth be armed with specific weapons against its insidious attacks. These weapons are:

- (1) factual knowledge of the truths of his religion;
- (2) ability to apply these religious truths to everyday problems of virtuous living;
- (3) deeper understanding and appreciation of his faith;
- (4) ease in discussing the religious truths and principles by which he lives.

Thus, effectively to arm the youth of its vast parochial school system was the problem that confronted the educational heads of the Archdiocese of Philadelphia.

Criticism of Religious Educators

One of the foremost criticisms that have been levelled at religious educators during the past twenty-five years is that we have developed merely "lip-Catholics." Glib-tongued products of our schools rattle off definitions with 100% accuracy—if the question be phrased in the accustomed wording—but with little apparent "carry-over." The catechetical method of instruction that has been almost univer-

sally employed has resulted in the *knowledge factor* of our religion being stressed almost exclusively. While this criticism is deserved, the fault lies not with those who are engaged in this work, but rather in the generally accepted principle that the method of instruction that produced a good Catholic forty years ago would continue to do the same today. In every other field of education, methods have been adapted to the ever-changing conditions of modern life; in the field of religious education alone such changes have not been taken into consideration.

The realization of the "leakage" within the Church, even in the ranks of our Catholic elementary and high school graduates, precipitated the experimental "modernizing" of the approach in religious teaching within the last decade. Based upon the theory that such factual knowledge as was considered necessary for the elementary school child would result from correlation, visual aids, laboratory activities, and similar modern teaching devices, these experiments too have failed to produce the expected results. While the religion lesson undoubtedly contained more interest and activity, these experimental educators missed the point that, when the approach is too diversified, factual knowledge often fails to strike root.

The child leaving the elementary parochial school today must have a norm or standard by which to gauge the principles that will govern his future life; he must have a compact, unified, authoritative aggregation of facts to form the foundation of his bulwark against religious indifferentism. This the Philadelphia Revised Course of Study has attempted to give him. That Christ Himself did not ignore this factual element in His teaching is confirmed by numerous examples found throughout the Gospel story. In His Sermon on the Mount, "opening His mouth, He taught them, saying 'Blessed are the poor in spirit . . . Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven'" (Matt., v. 3-10).

Aims of the Philadelphia Course

The factual knowledge comprised by the Philadelphia Course is of a threefold nature:

- (1) doctrinal material;
- (2) Scriptural proofs supporting this doctrine;
- (3) a chronological survey of Bible and Church History.

A topical outline guides the teacher in the presentation of doctrinal material. Graded according to the normal age-capacity of the child, it brings before the pupil at recurrent intervals the basic truths of our religion. Within the span of Grades Five to Eight, these fundamentals are twice covered, the second presentation more comprehensive in detail. In this way, the Catholic boy or girl whose graduation from the elementary school marks the end of his religious training is fortified with an authoritative standard by which to guide his future activities. The commitment of this doctrinal material to memory is practicable only after the child has been familiarized with its content through preview, presentation, correlation, and assimilation. The fact remains, however, that it *is* practicable when its place in a Religion Course of Study has been properly related to the other phases of the work.

To many graduates of Catholic elementary schools, the Bible and its function as a source of our Faith are unknown or uncomprehended. As a result, a vital factor in our fight against indifferentism has been overlooked. The Philadelphia Course acquaints the child from his introduction into school with the words of the Bible. In Grades One and Two, the teacher uses them as a natural culmination to the lesson taught. From Grade Three on, however, the Biblical quotations are linked with specific doctrinal beliefs, and the child is taught to substantiate the truths he is studying by these Scriptural proofs. So gradual is his absorption of the words of Holy Scripture that they become, not a mere memory load, but a strong weapon against the adversary when the occasion demands. This achieved, another rampart has been erected against religious indifferentism.

In the Bible and Church History of Grades Five to Eight,

another type of factual material has been introduced. The child is provided with a continuity of events that will assure for him a distinct picture of the remote preparation made for the establishment of the true religion, its foundation and organization, and finally its early development. The Christocentric nature of our religion has previously been introduced to the child through the Bible stories of Grades One to Four. Now it is made concrete through an intellectual appreciation of the working out of God's plan for the coming of the Redeemer and the establishment of His Church. Such intellectual appreciation is a necessity in our fight against indifferentism, a fight that calls for the utilization of each God-given faculty with which the child has been endowed. Though particular sections of the Bible and Church History are more admirably suited to the development of a supernatural appreciation of our Faith, yet the child's grasp of the whole as the working out of a divine plan will strengthen him against future assaults from indifferentism.

Relation between Intellect and Will

How ineffectual is religious teaching when confined solely to the acquisition of factual knowledge is graphically portrayed by the words of St. James (i. 23-24): "For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way and presently forgot what manner of man he was." It is in this forgetfulness of "what manner of man he was" that indifferentism scores its greatest successes. Knowledge must translate itself into action. This is achieved, not by ignoring the intellect, but by properly relating it to the will.

Two definite ways of attaining this are provided for the teacher of the Philadelphia Course. First, from each doctrinal truth introduced there develops a practical virtue to be acquired by the child. For the guidance of the teacher, the Course suggests such a virtue suited to the age-level of the pupil. Since, however, the tenet holds that not until the

child has made the doctrinal truth presented a part of his *personal convictions* will any "carry-over" into action be achieved, the procedure preferred is that wherein the teacher and the pupil coördinate in the selection of the specific virtue to be practiced. Initial resolutions are proposed by the pupils; from these, the teacher formulates the class practice. Repeated but informal allusions to this practice help to stamp it on the conscious mind of the pupil. The Course provides for a change of practice sufficiently frequent to avoid apathy, but not too frequent for the practice to fail to take root.

A second way of familiarizing the child with the fact that knowledge must translate itself into action is through the problems that follow each doctrinal truth presented. Here, case-studies dealing with his own life situations teach the child that religion is not something restricted to special occasions, but rather is something functioning throughout each hour of his day. Truths of faith reviewed in this manner move out of the sphere of the textbook and schoolroom, and assume practical values in the eyes of the child. The teacher may here capitalize spiritually on the child's essentially pragmatic nature. Proportionally as the pupil makes Christ a conscious factor in his decisions does the danger from indifferentism decrease. Training in the development of such a habit cannot but result in a closer coördination of the spiritual and the practical in the child's life. It is in this coördination that religious educators will find one of their greatest allies in their combat against indifferentism.

The Emotional Factor in Religious Training

In order that every faculty of the child may be utilized in this combat, the Course in Religion should comprise the training, not only of the intellect and the will, but also of the emotions. Primarily, through a deeper understanding of the personality of Christ the pupil's intellect and will are voluntarily captivated for His service. Religion then possesses that element which raises the fulfillment of a duty to the plane of love. That this might be attained, the Philadelphia Course

has, in Grades One and Two, made a distinct departure from its old plan and has reduced the factual material to the minimum. As the child is introduced to his school life, he finds Christ ever in the foreground of the classroom: Christ blessing the little children; Christ caring for their physical needs; Christ coming down to show them the way to heaven; Christ marking them with a special sign as His own. As the personal element is stressed in all of this, the child inevitably becomes Christ-conscious. Before the end of the first two years in school, Christ has become a personality to the child. This Christ-consciousness is fostered throughout the child's school life by his contact with Christ in His hidden, active, and glorified life. The words spoken by Christ become a part of the child's subconscious self through the use of the Scriptural quotations. Christ's figure is made to command attention in modern situations when His standards are called into play to decide case-studies presented to the child for solution. When Christ thus dominates a child's thoughts, religion becomes not something *learned*, but rather something *lived*.

The natural result of this Christ-consciousness will be the child's desire to seek Christ. In his first days at school, he is taught that "just as Jesus blessed the children then, so He blesses us now in a special way when we go to Holy Mass." The Mass thus becomes a vital thing for him, a meeting-place with Jesus. Later in his first year in school, the sacrificial aspect of the Mass is introduced to the child, but always with the personal element stressed. The child forms the habit of preparing a special gift, such as the gift of prompt obedience, so that "I can take my obedience and offer it to God with Jesus when I go to Mass." The Offertory becomes for the child the moment when he offers this special gift to God; the Consecration, the "sacred time" when he joins this gift to that of Christ, who is offering Himself again for us; the Communion, that moment when God gives Jesus back to us. The Mass thus becomes the center of the child's inter-relationship with God through Christ.

This concept of the child's participation in the Supreme

Sacrifice is deepened throughout his subsequent years in school. Simultaneously, there is a gradual introduction to the externals of the Mass, each succeeding grade treating of a new phase. The intensive study of the Mass is taken up in Grade Eight. Here the child's intellect is appealed to through a comprehensive study of the externals of the Mass as a unit, and through a growing ability in the use of the missal. His sense of beauty is satisfied through an understanding of the source and meaning of the rituals and an appreciation of the drama of the Mass as a reënactment of Calvary. Finally, his will is stimulated as the full significance of the Sacrifice is brought home to him. With the Catholic youth of today being subjected on every side to *naturalism* and *sensuality*, does it not become the duty of every religious teacher to help combat these allies of indifferentism by stressing that *super-naturalism* acquired by the children through contact with the personality of Christ, and that *spirit of sacrifice* typified by the supreme sacrifice, the Mass?

Harnessing Secular Knowledge with Religious Teaching

Educators today marvel at the extent and grasp of their pupils' knowledge of world affairs. Their ease and accuracy in discussing these topics are sometimes bewildering. The Philadelphia Course has enabled the teacher to turn this natural ability into channels advantageous to the development of the child's spiritual life. In addition to the case-studies previously mentioned, which stimulate initiative and clear-cut thinking along right lines, the Course also presents for discussion by the children topics related to the doctrinal truth taught. In developing these, the pupils of Grades Six, Seven, and Eight find opportunity not only to apply the information found in their texts, but also to do research work in sources that might otherwise remain unfamiliar to them. Interest is aroused in current Catholic periodicals and newspapers. Pamphlets dealing with Catholic subjects, the reading of which might under other circumstances be deemed burdensome, are now regarded as potent sources of material which will enable

the child to "hold his own" in the discussion period. The subsequent broadening of the general religious background of the child results in an increase of self-assurance, a quality necessary for proficiency in discussing any topic, religion included.

As religion begins to dominate the child's thoughts in play, work, study, or prayer, his desire to interest others in what interests him will grow, and the things of Christ will be discussed with as much ease and accuracy as the things of this world. This is a far cry from indifferentism; yet, it is a goal attainable by every teacher of religion from whose classroom the child comes forth conscious of the fact that in Christ "we live and more and have our being" (Acts, xvii. 28). The Archdiocese of Philadelphia has placed in the hands of its teachers of religion a guide towards the attainment of this goal.

The Pillar of Truth

"Through the calumnies directed against the Catholic Church non-Catholics have suffered far more than Catholics. They have been prevented, by antecedent prejudices created by falsehoods spread by the Church's enemies, from investigating the claims of the Church. . . . No honest inquirer has ever prayerfully investigated Catholic claims without subscribing to them—and the more intellectual the prayerful investigator, the more certain he is to become a champion of the Catholic Church.

"Many people have been converted to the Church by the campaigns conducted against her by the enemies of the Social Order. When they see the Communist, the Nazi, the atheist, the irreligious, at the forefront in their attacks on the Catholic religion, they begin to wonder whether the Catholic Church must not be the strongest bulwark of civilization" (from *Our Sunday Visitor*, October 8, 1944).

What Makes an Apostle?

By SISTER MARY, I.H.M., PH.D.
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The last four Popes have reiterated again and again the awful truth that, unless the world in which we live is reconverted to Christ, its civilization is doomed. Humanly speaking, that conversion seems a hopeless thing. Yet, it is not, of course, for our hope is not in man but in God and His divine power. Even though that power normally exercises itself through human instruments, our trust is in Him alone. The present Holy Father has called our age "humanity's tragic hour," and Pius XI declared that not since the time of Noah and the flood has man been affected by so much tribulation. The present Holy Father has said, too, that the calamities which mankind suffers today are punishments for the sins of men. Our Blessed Mother, in the midst of all this turmoil, has deigned to visit the world at Fatima in Portugal, revealing herself as Queen of the Holy Rosary. Her appearance to three humble children was an effort to arouse the world, especially Catholics, from indifference and love of pleasure to a spirit of penance and prayer. For it is the truth that if Catholics were what they might be, what Our Lord surely has a right to expect in view of all He has done, the world would not be in the sad state it is. Our world is an *apostate* world. When we have said that, we have told the whole story of our misfortunes today.

The ungenerous believer is *not* an apostle. This is obvious. He is a believer; he gives intellectual assent to the truths of faith. But for him those truths are dead; they have no power to generate life in the person himself nor in others. And so the ungenerous believer performs acts of religion as routine things. As long as there is no compelling reason for acting otherwise (such as inconvenience or loss of money or position), he does as he has always done. But if such a reason were to

arise, either his faith would come to life or he would cease to practice it. Most frequently, it is the latter course that is taken.

The ungenerous believer, then, is a Catholic in only one-half of his being—that is, in his cognitive powers (imagination, memory, and intellect). He is not a Catholic in his desires, his emotions, his sentiments, or his will. The great truths of faith, the fire which Our Lord Himself cast upon the earth, have never been anything but smoldering embers in his life. In this he differs from the apostle. The apostle is a Catholic with his whole being, with his sensory and rational powers, with his heart, mind, and will.

The ungenerous believer does not know Jesus Christ as a Person. In the rarefied atmosphere of his mind he believes that there was a Man-God who really did live on earth once upon a time and who lives in heaven now. He did establish a Church—an inconvenience in many ways, but a help when you come to die. Holy Mass has little significance beyond the fact that it is a mortal sin if you don't go; the Blessed Sacrament is holy but impersonal.

Contrast between Generous and Ungenerous Believer

The apostle, on the contrary, knows Jesus Christ. This Christ is sacrificed on Calvary anew every morning. He is the Guest welcomed into the heart at each Mass. This world is His, and so are all the people in it. The apostle cannot be harsh or unkind, petty or unjust, selfish or cold, because he sees Jesus Christ step mysteriously but truly between him and the person towards whom he would behave in such fashion. It is Christ who takes any blow he might strike through sin.

The ungenerous Catholic does not take seriously Christ's words: "I was hungry and you gave Me to eat, I was thirsty and you gave Me to drink . . ." Then shall the just answer Him, saying: 'Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink?' . . . And the King answering, shall say to them: 'Amen I say to you, as long as

you did it to one of these My least brethren, you did it to Me.' ”

The apostle knows that these words will constitute his final examination. He doesn't wait for people to come to him; he meets them half-way, or in case they will not come half-way, he goes the whole way. Regardless of what others do, he must feed the hungry, clothe the naked, harbor the harborless, instruct the ignorant, and fulfill the other corporal and spiritual works of mercy. Because he must do these things, he forgets himself and thinks about others. He sees to it that these others have an opportunity of knowing Christ in action. And from this opportunity comes that of knowing Him in word, which is the channel of the faith: "Faith cometh by hearing."

This, then, is an apostle: one who *knows Christ as a Person* and *loves Him* enough to find and serve Him in every man, woman and child with whom he comes in contact on the road of life. It doesn't matter too much whether the apostle is ignorant or learned, young or old, black or white, American or foreign. It matters only that he knows Christ, and is head over heels in love with Him.

At Lourdes Our Lady chose Bernadette, a girl of fourteen, to be her apostle, just as at Fatima she chose Jacinta, Francisco and Lucia, children of seven, nine and eleven. Our Lord chose the colored Blessed Martin de Porres to be his messenger of mercy to the poor. Apostles of the pagan lands come from all nations, all races, all classes of society. Canon Cardijn's movement among the working classes of Belgium and France makes apostles of factory boys and girls. The American army and the necessities of civilian life are creating apostles in most unexpected places. An example of this is a young woman who is a maid in a beer garden near one of the camps. She has found that most of the boys are willing to listen to a word whispered to them of God or prayer. They take the medal or prayer she offers them and bring companions to get medals. A guard in a camp of German prisoners came to her for Sacred Heart badges for Catholic boys

among his companions. And through her, too, a German priest in a prison camp was supplied with what was needed to say Mass. An Apostle surely, where one might least expect to find one!

Are apostles direct gifts of God to society, or can they be made? Society needs apostles; God's grace is always with man's need; therefore, it would seem that, if apostles are lacking (and they actually are), it must be that the contribution of men in fostering them is at fault. That throws responsibility back upon those who are forming youth—parents and teachers, most especially teachers.

Need of Natural Leaders

If we look about us, we shall be surprised at the number of natural leaders God has sprinkled about. Young people go about in groups of four or five or six. One out of this little group is always recognized as the leader. Equality in the communistic sense of a dead level for all human beings exists nowhere in life, least of all in a Communistic group. Authority and recognized leadership are the natural conditions of human association. Sometimes these leaders are aggressive, but just as often they are quiet and unobtrusive. Leadership as a quality seems to be quite independent of temperament as such. It has its own characteristics—ability to inspire confidence and loyalty, ability to get people to do things together, as well as a willingness to weld into a whole the contributions made.

The apostle must be a leader; to that degree he is God-made. But he must come to know Christ as a personal Friend; he must seek to follow His every wish; he must be willing to sacrifice self and lead others to a generous service of the Christ he knows and loves. In these things the apostle is, in the limited sense, man-made. These things which characterize the apostles are generated by life, divine life; and like all qualities of life they are normally transmitted from one who has the life to one who does not have it. The great religious, as well as the great psychological and social, problem of today

is this: "How can we ensure the transmission of this divine life which makes apostles?" For it is true that the world must be converted or die. It is also true that neither statesmen nor politicians, scientists nor philosophers, have the power to bring about this conversion, for with rare exceptions they have not this life. Life alone can generate life.

American social work, including Catholic social work, places great stress on the importance of wholesome recreation for both rehabilitation and prevention. Recreation is important, but not all the recreation in the world will make an apostle. In fact, quite the contrary is apt to be true. Recreation—and with it pleasure, however legitimate—becomes the absorbing interest of the individual. Love of Christ and devotion to Him are among the everyday things which are taken for granted, and little practiced where recreation reigns as a ideal.

He who is to be an apostle must catch fire—the fire which is Christ, not the fire which is pleasure. Contact with one who has caught that fire is the simplest and quickest way of being inflamed. Our Lord used the figure of salt to express this idea: "You are the salt of the earth. If the salt lose its savor, wherewith will it be salted?" Or, we may say, how can we hope that it will season anything else, if it is itself flat? This brings us back again, it would seem, to those whom Christ has chosen especially as His own. They should be on fire—but are they? If they were, what would happen? A priest who wrote this recently expresses the whole problem of the conversion of the world and the saving of our civilization very succinctly: "I think we (priests, Religious, lay—all who are called Christians) must *begin* to realize and to *preach* the Gospel as the Apostles did. If we could only *take issue* with the world, if we would ruthlessly eliminate its spirit and *its* works and *be Christians*, the results would follow."

Upon What Does Successful Teaching Depend?

By SISTER CLARITA SERAMUR, S.C., M.A.
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While all knowledge is self-knowledge, still the importance of the work of the teacher cannot be overestimated, for it is the teacher that makes the school. With Emerson, any parent might say as he did to his daughter: "It is not what you study but with whom you study that matters." Or, to use the words of our late Holy Father, Pius XI:

"Perfect schools are not so much the result of good methods as of good teachers: teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these children are the children of predilection; and who have therefore sincerely at heart the true good of family and country."

There must not be the unfortunate implication found at times in interpretations of this oft-quoted sentence from the Encyclical on "The Christian Education of Youth" that "perfect schools are not so much the result of good methods as of good teachers." There has been an implication at times of the "either . . . or" choice, and methods are set over against teachers. Methods, as used in this sentence, are the teacher's way of making the curriculum effective in the life of the child. A method is dead, sterile, a matter of textbooks, until it is used by a person—the teacher. Good methods imply good teachers. In the actual teaching process good methods and good teachers go together, and as always in the process of education the emphasis should be on the human factor.

Four Standards for the Good Teacher

Bishop Spalding once said: "What the soul is to the body, that the teacher is to the school." Since the soul is the very life of the body, the importance of the teacher in the school cannot be overestimated. If, then, the teacher holds the greatest place of responsibility in the education of the child, what standards is he to follow? Pius XI stresses four standards for the good teacher: these relate (1) to the knowledge and preparation of the teacher, (2) what kind of person he is, (3) what his attitude towards children is, and (4) his attitude towards family and country. Is there some basic factor the teacher can use in shaping the characters or forming the young minds that come under his direction? This is the work of *religion* in education, and this permeating influence must be the dominant chord in the whole process of learning. Upon the teacher rests the responsibility of making this influence felt. This is the work of integration. But how can the work of integration be accomplished unless the one charged with the responsibility of directing the work of education be, himself, a well-integrated personality?

The connotation of the word "personality" includes that entire congeries of traits, both physical and mental, that mark off each person from every other person. The personality of the teacher, therefore, includes his academic learning and his professional skill, but it goes far beyond these. He must develop attitudes and ideals, which, more than any other single thing, determine what is called "personality." The teacher whose personality is well integrated will have a philosophy of education founded on Christian principles, which he follows in all his work. Catholic schools stand for this definite philosophy of life. Their chief endeavor, then, must be to communicate this philosophy of life to their students. The chief instrumentalities for instilling this philosophy of life into the students will be worthy personalities on the administrative and teaching staffs, who in their own daily lives display this philosophy in action.

The purpose of all teaching should be unification. This is

the very *raison d'être* of Catholic education, to instill into its students a purpose in living, to give them a vantage point from which they will "see life steadily and see it whole." As Aristotle said in his "Politics": "The same education and the same habits will be found to make a man a good man, and a good statesman, and a good king." Logical and experienced educators exert an untold amount of influence in the way of building up attitudes and mental habits in those under their direction. Integration means the combination of the ideal and the practical. A well-trained intellect links truth with truth, keenly aware of the harmony which exists among all subjects. This unity of truth should characterize and bind together all learning activities. Religion cannot be set aside without crippling or even destroying this unity. We must not separate it from our moral training, but so coördinate it with life and studies that it becomes an integral part of us.

When a proper perspective, a true sense of values, and a sense of responsibility (such as that furnished by religion and the moral code working in unison) are made effective in our daily life, they will provide the only true, solid foundation for a well-rounded personality. Vague and undefined principles are not capable of producing results; there must be a definite content which is requisite for an intellectual stimulant producing proper conduct patterns. A theory of teaching which sharpens the senses and the intelligence, while it does nothing to strengthen the will, is one-sided. Fundamentally, teaching is leadership; essentially, it is the art of stimulating and guiding the activity of another person's mind.

Character Education Impossible without Religion

We hear of classes in "Character Education" today, in which public schools are trying to make up for the loss which they suffer in not being permitted to teach religion in their system of education. But can character education be taught as a something segregated from the other branches? The writer is convinced that character education can best be

taught through the unifying process of integration—that the subjects of history, literature, and science must be permeated with the influencing factor of religion. The child's contact with the realities of life should be gradually increased as his knowledge, experience, and exercise of will progress. Only when he has achieved the perfection of being able to face without fear, and resist without regret, the gravest temptations against the moral law, can he be said to have developed a strong will; only then has he acquired character!

In education the essential is not programs and methods, but able and devoted teachers; not the things taught, but the spirit in which they are taught. To attempt to teach morality as a separate something, and not to recognize that it ought to penetrate and dominate our studies, is a fatal error. The best teaching consists in knowing how to make the student put forth his best effort, creating in him a desire to become a scholar. To eliminate all difficulties is as unwise as to present no difficulties; yet, it is always well for the learner to have a good teacher who makes difficult things seem easy. Dynamic knowledge is the power to achieve, and such power is essential in the personality of the teacher. The very presence of a brave, noble, generous, cheerful teacher illumines and strengthens. He compels recognition and obedience though he neither speak nor command.

Yes, the teacher's personality, far more than his learning, determines his value as an educator. McKenny says: "Should one ask a thousand superintendents what is the one fundamental and basic qualification they look for in the teachers they employ, ten hundred would reply: 'Personality.' Should one ask a thousand superintendents the most frequent cause of failure in teachers, ten hundred would reply: 'Lack of personality.'" Personality gives conviction, animation, piquancy to the teaching. The good teacher does not live for himself but for his pupils—and for the truth which he imparts. The dynamic teacher may not train his boys and girls to be great engineers or literary successes, but he does much more. In their minds and hearts he implants ambitions

and aspirations to become worthy members of society, to do the things that are worth while. His position is one of influence. He cannot communicate anything directly, not even knowledge. He operates by suggestion, by persuasion, by stimulation. Good teaching must recognize the variety of human nature and fit stimuli to individuals; or, if that is impossible, choose those stimuli which are for the greatest good of the greatest number, or of the most deserving. The real teacher will understand children. From a storehouse of knowledge he will interpret the problems of childhood, bridging the gap between curriculum and learning, book and pupil—putting the pupil in a frame of mind where learning will be both natural and pleasant because the learner will be actively engaged in his own learning.

The teacher is an artist, and the material he works with is the human soul. The sculptor moulds the block of marble to beauty of form; the painter uses colors to bring forth his vision of loveliness; the architect shows his skill by piling up great palaces of stone; the doctor works to preserve our bodily health, the lawyer for the defense of our rights, the politician for the development of the civil state, the soldier to defend our liberties. But the teacher is doing something higher and nobler than all these, for his work is directly with the human soul itself. Hence, we understand why teaching was the profession adopted by Christ when He came to reform the world. To it He devoted all His matchless energies; by it He has revolutionized the world! Can anything bring home to us more clearly the dignity and the importance of the vocation of the religious teacher, than the fact that it is a sharing in and a carrying on of the same work begun by Christ Himself?

The teacher who loves children and who loves Christ and His Church, is bound to make a successful teacher. It follows from this that, if we are to make our religious teaching practical, we must have a thorough knowledge of what is required of us as teachers. Let our own lives be Christ-like, and

then our personalities will influence those with whom we come in contact!

Realizing the Ideal

As teachers we have a great responsibility. We can either build up or tear down the structure offered for our guidance. The sculptor can strike away at the block of marble before him; then, if he does not succeed, if his efforts prove fruitless, he can scrap the material. Even though the marble be expensive, it can be replaced. Not so with the teacher, for his material is that of the human child, and what could be more precious?

In the Divine Founder of Christianity we find a perfect exemplar of all the qualifications of a good teacher: a strong, yet many-sided and winning personality, a sinless life, a complete mastery of the truths to be taught, a thorough knowledge of human nature, and a consummate ability to teach. There is perfect integration! It is the ability to know human nature that is, perhaps, the most important, a natural consequence of a *perfectly integrated personality*. In dealing with our students let us follow the advice of Father Kirsch:

"Preserve a sincere and kindly interest in every student who comes under your direction; help him to know that your greatest concern and deepest interest is his welfare; help him to realize that his problems are your problems and that your greatest reward will be found in his success and happiness; help him to see that you are happy not in finding faults to correct but rather in praising the steps in his self-improvement; help him to understand that his mistakes will not upset your balance but that they destroy his progress and weaken his self-respect as well as the respect which others should have for him; in fine, let him realize that you stand alongside his parents, under God to help him to the position of honor and dignity that God expects of him."

And so, let us follow the Model Teacher of all times. Success will attend our efforts, for we shall no longer be idealizing, but *realizing the Ideal!*

Unfolding the Wonders of Supernatural Life to Youth

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II. The Crowning Gift of Grace: The Divine Love

The inseparable concomitant of sanctifying grace is charity. Having studied grace as the principle of a new, a divine life in the soul, we must now consider it under the aspect of love flowing from the Holy Spirit of Love, who is the source of charity in the soul. The following paragraphs offer some ideas for a possible development of this phase of the subject.

We understand now that grace is a new life, the highest possible kind of life in the hierarchy of being. We also know from experience and observation that every kind of life manifests itself in a particular kind of activity proper to it. The supernatural life of the soul is no exception. Yet, since the life is divine, the activity that will manifest this life must also be divine. What is God's characteristic activity? St. John tells us: "God is love" (I John, iv. 8). That is to say, love is God's life, the very essence of Him who is called in philosophic language "Pure Act." Love is His characteristic activity. His love poured itself out in the creation of the universe; and later, when the noblest of His creatures turned from Him, ruining thereby God's plan for his future greatness and happiness, His love again poured itself out in the gift of His Son for the restoration of man to his original status and the possibility of sharing life with Him again. Charity then, or divine love, is as inseparably bound up with the life of grace as growth is with the healthy plant, sensation with animal life, and thinking and willing with rational life. By this shall all men know that we are children of God and members of Christ if we have supernatural love—love for God and love for one another growing out of our love for God. Love gives to all the children of God their family resemblance; for, as St. John

says, "every one that loveth is born of God" (I John, iv. 7). And St. Paul declares that the possession of every conceivable gift and the practice of the most heroic virtues, if they are without charity, are as nothing. For the religion of Christ is a life binding the souls of men to God in a union of love. It is not merely a morality, a code of conduct expressed in external works and observances; it is a life of love, and love is its one great law. St. Augustine says somewhere: "Love and do what you will." He means that, if we love God truly, we shall be what He wants us to be, loving truth and goodness, living in purity, and practicing justice.

This charity, this love that comes with grace and is lost when grace is forfeited by sin, is of a divine order. The creature could not embrace God as He is in Himself by the love of his natural will, nor could he receive God's love as such without infused charity, any more than a dog is capable of loving his master in a rational way—with the kind of love his little son would love him. Human love and divine love are on two absolutely different planes. But the grace of Christ, having deified our nature, makes charity, love in the divine order, possible for the soul. And so we are no longer servants in the household of God, but members of His family, capable and privileged to love Him as a child, spouse, and friend, receiving from Him in return the love of a Heavenly Father, of a Divine Lover, of the Eternal Friend. In addition to this and complementary to it, charity supernaturalizes our love for our fellow-men, lifting it above the selfish and the natural and making us love all men as God loves them, because they are His children and our brethren.

In this connection the class should study the passages on union with God through charity in Christ's discourse at the Last Supper, St. John's beautiful treatise on charity in his First Epistle, and St. Paul's magnificent panegyric in chapter thirteen of the First Epistle to the Corinthians.

The Characteristic Activity of Divine Love

If the characteristic activity, then, of divine life is divine

love, the well-spring of this love in the soul, theologians tell us, is the Holy Ghost, God's Gift of Love to the soul. True love even in the human and natural order seeks a communication between the lover and the beloved, to make a gift of itself to the loved one. But the most we can do to express this desire is to put our heart's thoughts into a poem or a letter, to "say it with flowers," or in some such external way. But when God, whose acts are of His very essence, bestows His love, He truly gives Himself; and He does so in the Person of the Holy Ghost, who unites the soul to God in a bond of love as He is the bond of union and the expression of love between the Father and the Son in the Blessed Trinity. And so, as the Apostle tells us, "the charity of God is poured forth in our hearts by the Holy Ghost who is given to us" (Rom., v. 5). It is by the Holy Ghost, then, that we love God. It is through Him that we belong to God, so much so that when a lesser good clamors for our love, we must and can truly say in the face of temptation: "I cannot give myself to you, for I am not my own."

The manner in which the Holy Ghost becomes present in the soul is called, in theological language, His "indwelling." It is a different kind of presence from that by which God exists in every creature as the Sustainer of its existence. We are told that with the infusion of grace the Holy Spirit "takes root," as it were, in the innermost depths of the soul, informing it as the soul informs the body of the human individual. And just as the spiritual soul makes it possible for the material and animal body to perform spiritual and human acts, such as knowing and willing, so the Holy Ghost becomes, as it were, the Soul of one's soul, enabling its natural human faculties to perform supernatural and divine acts. For example, by the supernatural acts of faith, hope, and love, the soul recognizes and acknowledges its Heavenly Father and stretches out its arms, we might say, to embrace Him lovingly. Without the Holy Ghost we could not make the slightest gesture of love or recognition, we could not take one step toward God; for, as St. Paul says, without Him we cannot even say "Jesus."

"Because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father" (Gal., iv. 16).

In explaining this "indwelling" of the Holy Ghost, someone has said that God dwells in the soul as if behind a veil, for the soul in mortal flesh could not bear the splendor of His glory. By our acts of faith, hope, and charity, we keep wearing away that veil, letting more and more of God's radiance suffuse the soul as the veil grows thinner, and at death the veil drops entirely and we see God and possess Him as He is.

In the Holy Ghost is the fulfillment of those "most great and precious promises" (II Pet., i. 4) made by Our Lord to the Apostles and to the Church before He left this earth—the pledge of His love and of His abiding presence, continuing His Incarnation in the Church and in each of her members. For as once He caused the Blessed Virgin Mary to conceive and bring forth the historical Jesus, and as on Pentecost He brought into being the Mystical Christ, so it is also the work of the Holy Spirit to form Jesus in every soul born into supernatural life. And He does so, not as the artist forms a lifeless statue out of the block of marble standing passively before him, but by infusing a vital power into the soul which enables it to co-operate with and to react to the divine action upon it, *actively* giving itself to receive the informing Spirit of Jesus.¹ It is the Holy Spirit that makes the soul Christlike, and therefore beloved of God. The sanctified soul, the saint, is His creation, born of Him in baptism, and loved by Him with a tenderness exceeding infinitely the love of a mother for her infant. We may truly apply to our souls the words the Divine Spirit spoke to the people of God through the mouth of the inspired writers:

"I have loved thee with an everlasting love; therefore, have I drawn thee, taking pity on thee" (Jer., xxxi. 3).

"Can a mother forget her infant? . . . And if she should, yet will not I forget thee" (Isa., lix. 15).

Realizing this, can we do anything that will grieve the Spirit of God or violate the sanctuary of our soul in which He dwells?

¹ Cfr. Edward Leen, "The Holy Ghost," pp. 185 ff.

At this point, as previously, the teacher should refer the students to the Scriptures and study the passages relating to the Holy Ghost, especially Christ's words at the Last Supper and those in St. Paul's Epistles (notably Romans, Galatians, Ephesians, and First Corinthians).

If we engender in young minds and hearts a living faith in and a loving mindfulness of the Holy Spirit present in their souls, and awaken in them a tender devotion to this Spirit of life and light and love, we shall not address St. Paul's appeal in vain to them: "Grieve not the Spirit of God whereby you are sealed" (Eph., iv. 30). We shall need to dwell less on commands and prohibitions—a tendency in our religious teaching developed in post-Reformation times—and speak with greater effect when we do, once people have grasped the reality of God's love in their life, once they are conscious of their soul's intimate contact with the divine, which is the essence of Catholic religious life.

III. The Effect of Grace on the Soul: The Beauty of Sanctity

Besides life with its chief activity of knowing and loving, man craves beauty for complete happiness and for the perfection of his being. All life, in expressing itself, imparts the perfection of beauty to the being it animates. Life in the plant makes it grow to maturity, and break forth in the beauty of flower and fruit. Life in the healthy child or adult imparts a glow that makes the person physically attractive. In these we have examples of sensuous beauty, beauty of the lowest order. In the human person the life of the spiritual soul may impart a beauty nobler than the physical, a moral beauty. We have known persons whose goodness shone out through their eyes and made their whole personalities lovely. Or we may have known an individual to whom a great love came, transforming the whole character and lighting up a plain face with a kind of glory. If this is so in the natural order, what must be the effect of the life of grace and the love of the Divine Spirit on the human soul?

In the theological definition of grace we are told that it

makes us holy and pleasing to God. When the messenger of the Most High came to woo the soul of the Blessed Virgin Mary to the divine plan of Redemption, he called her "full of grace," and said that she had found favor with God. And that which gives pleasure to the beholder when contemplated, which almost compels his love, we call *beauty*. It was Mary's supernatural beauty that delighted God, beauty in the order of grace. Grace, then, may be considered as "the created participation of God's uncreated beauty, whilst mortal sin establishes the soul in a state of moral hideousness."² And "the soul in grace reflects the face of God."³ It becomes the living image of God not only because it participates in His nature, in His way of knowing and loving, but also because it shares in His divine loveliness. For grace does not merely sanctify the soul negatively by removing moral ugliness (which is sin) from it, but imparts to it physical (that is, real) adornment.⁴ It causes the soul to take on the charm of the divine sanctity. And the divine sanctity surpasses every kind of beauty the human mind can imagine; for all the beauty of the world is but a vague shadow of the Uncreated Beauty, as darkness when compared with the dazzling splendor of God's glory.

And this glory of God in which the soul shares through grace—what is it like? Perhaps it is best understood when compared with light; for light is not only beautiful in itself, but lends beauty to everything it touches.⁵ The light of the sun is the most splendorous thing we know on earth. It imparts a radiance to everything on which it shines; it turns the dew on grass and flower into glistening diamonds; it makes a halo of a girl's yellow hair; it gilds the leaves of trees and the crowns of mountains; it brings to glorious life the stained-glass saints of a cathedral window. In this brilliance of the sun, the source of light in this world, into which the eye cannot gaze, we have but a weak image of the splendor of Him who "inhabiteth light inaccessible."

² Anscar Vonier, O.S.B., "The Human Soul," p. 141.

³ Leen, *op. cit.*, p. 180.

⁴ J. Pohle, "Grace," *Catholic Encyclopedia*.

⁵ Wilhelm and Scannell, *Manual of Catholic Theology*, I., p. 207.

The Divine Indwelling

And grace makes it possible for the human soul to be beautiful with this undreamed-of divine beauty through participation in the Divinity dwelling within it. The more the soul grows in the life of grace or, to express it another way, the thinner its acts of faith and love and longing wear the veil hiding the Divine Guest dwelling within it, the more will the divine beauty penetrate into and transfigure it. And at times, as in the case of very holy persons and sometimes of those who daily unite themselves in Holy Communion with Jesus (the "Splendor of the Father," to whom divine beauty is appropriated),⁶ this supernatural beauty will break through the barriers of the body, shining in the eyes and lighting up the countenance and transforming the whole personality. Franz Werfel conveys this to us in an exquisite manner when he shows us Bernadette in ecstasy communicating with the Immaculate Virgin, her plain peasant face radiant with an unearthly beauty. The Evangelists record the supreme instance of this in the life of Our Lord: His Transfiguration on Mount Thabor, when His garments shone white like the glistening snow. We are also told of Saints whose poor bodies, emaciated by penance and disfigured by terrible disease, suddenly became beautiful on their deathbed, as if they were already becoming glorified, sharing for a moment the light of glory breaking upon the departing spirit. This is the significance of the halo, the nimbus of light, with which the Church adorns her canonized children, and this the meaning of the rays of light emanating from the hands of Mary when she is portrayed as "Our Lady of Grace."

Such, then, is the love of God for the human soul manifested in the gift of His grace. Through grace and by the operation of the Holy Spirit, He gives His life, His love, and His beauty—Himself in the Trinity of His Persons, keeping nothing back from the soul of man. Can the human soul, then, haggle and bargain with God in the face of such infinite generosity? Should the minimum of the Commandments seem too much

⁶ *Ibid.*, p. 208.

to ask of it? Should the mind be preoccupied with skin-deep beauty and surface charm, the heart spend itself on unworthy loves, worshipping the fleshly idols of the screen, when its soul was made to contemplate and share in Beauty and Love Everlasting?

At the conclusion of this part of the study, the teacher might ask written assignments along the lines suggested at the end of the first part of this article.

If it is done in the right manner the teacher of religion can, through the teaching of grace, awaken in adolescents an appreciation of the soul's true dignity and beauty, and perhaps teach them to long for and to pray in the words of Cardinal Newman: "Grant me a keen perception of things unseen. Make me truly and practically and in the details of life prefer Thee to anything on earth and the future world to the present." To affect the inner life of the students in teaching this subject, as well as any other, we must do two things: (1) impart adequate and substantial knowledge (for ignorance or watered-down, bread-and-milk knowledge of the essence of Christian life will not further conscious striving to live such a life); (2) attract the will to embrace the supernatural ideals by making them subjectively worthwhile and of personal appeal to the students. It was with this in mind that the foregoing suggestions on the teaching of grace and the supernatural have been offered. As mentioned previously, they are only ideas. They do not represent a complete treatment of the subject or of any phase of it. This paper was concerned chiefly with the nature and effects of grace.

Mental Prayer in the Classroom

By BROTHER LAWRENCE EPHREM, F.M.S.

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Mental prayer is the lifting of the mind and heart to God by means of thought. It is simply this: thinking about the things of God in the presence of God and applying them to ourselves. It is important to take special notice of the phrase, "applying them (the thoughts) to ourselves," for otherwise it becomes a glorified form of day-dreaming.

This reflection on the things of God fills the mind and the heart with holy sentiments. Mental prayer is just for that purpose: to create a consciousness of the presence of God in us. During prayer the soul converses with God or His Saints; it absorbs some of the ideas presented and carries them along with her. It carries the ideas in the form of a picture to be reviewed at different intervals of the day. In this way mental prayer becomes a mirror, and reflects what I ought to be. This image may be used at any time of the day to compare myself with my Ideal and Model, Christ; then, I strive to perform my actions in the best way possible in order to become more like Him.

Mental prayer thus performed does not tax the mind, does not narrow down the conscience in searching out what I did not do, but it expands it by showing me what I have done to make myself more like my Leader, Christ. This attitude keeps Christ before me as a companion, a brother, a faithful father who wants me to follow Him. Since this close friendship exists between me and Christ, He becomes more familiar and I get closer to Him every time I meditate. This must be made known to the pupils, for they too often look upon God as a severe Master rather than a loving Father.

Importance of Mental Prayer

Is mental prayer important in the classroom? Let us listen to the following: "It is the most effective means of assuring

one's salvation even for those who are not bound by rule to do so." This is the teaching of St. Alphonse, who gives the following reason: while habitually practicing the other exercises of piety like the Rosary, the Acts, etc., one may unfortunately still continue to live in mortal sin, the habitual practice of mental prayer cannot suffer one to remain long in such a state ("Ascetical Theology," by Tanqueray, n. 673B). Is not this exactly what religious teachers want to do to prevent their pupils from committing mortal sins?

Pupils often relate that it was during silent converse with God or His Blessed Mother they received their invitation to the Religious life. One Religious says: "Thanks to my teacher of religion for having taught me to pray mentally, for I owe my vocation to the Brotherhood to this practice."

"Ask and you shall receive," says Our Blessed Lord. It is rather difficult for a person to petition God for help unless he knows his own needs. One who does not think seriously will have a very superficial idea of what his needs are. In mental prayer, in the silence of the heart, one becomes conscious of this.

It is most difficult to deepen the spiritual life without mental prayer. Only God knows how much our pupils need prayer in their youthful struggle against the world, which is so enticing; against the flesh, which is just starting to make itself felt; and against the devil, who is striving with all the principalities of hell to get these young and innocent souls for himself. They are the ones who really need the help of prayer, and most especially *reflected* prayer—or, in other words, *mental* prayer.

Religious teachers are aware that mental prayer is necessary to lead a Christian life, but do pupils realize it? Youth is always ready to coöperate, and always eager for the new. Why not make use of mental prayer to arouse the pupil's curiosity and his spirit of creativeness? He can think; all he needs is guidance.

Positive Approach to Mental Prayer

"He that loveth not, knoweth not God, for God is love" (I John, iv. 8). The Christian life is one of love, love of God and love of fellow-man. It is almost inconceivable that there should be a place where love is not. Love being so much a part of man, and so woven into his life, it must become the motivating element in the life of a Christian. It becomes only natural that man should approach God through love and not through fear.

Love is thrilling, youthful, expansive; fear cramps, saddens and repulses. Nothing is hard or too difficult for one who loves. God does not ask us to fear Him; He wants us to love Him, to do all our actions of the day through love. No one enjoys respect and obedience that are forced, but the outburst of a loving and grateful heart gives great joy to the one who commands. When God holds out motives of fear, it is only to restrain those to whom love does not appeal.

In teaching mental prayer to young people, the positive approach must always be stressed; that is, we must approach mental prayer through love. A few examples from the life of Our Blessed Lord will supply evidence, showing why we should love God.

Young hearts are disposed towards love. If their love is well directed with the help of mental prayer, it will be holy and chaste; if not so directed, it may be for many a stumbling block across the path of salvation. In the hearts of the young, impressions are easily formed, either good or bad; it is the religious teacher who must mould their young hearts to real love, love of God.

St. Augustine says: "Our hearts are made for love (God), and they will never rest until they find love." Pupils are taught that the best means of learning how to do something is to do it. We learn by doing. Taking this line of reasoning into the subject under consideration, we find that we learn to pray by praying, and we learn to love God by loving Him.

Throughout the whole New Testament, Christ teaches us to approach Him through love and not through fear. St. John's

Gospel has the continual refrain: "Love God. Love one another." Thus, we must conclude that the easy way of approaching mental prayer is through love. Love will appeal more to youth than fear. Boys don't want to do things just because they are commanded to do so. Youth can be led to do even heroic deeds through love of an ideal; Christ becomes the Ideal, and mental prayer, the prayer of love, becomes the means to make us more and more Christlike.

For pupils who never have had mental prayer before, it would probably be better to start them on subjects which lend themselves more readily to acts of love so as to encourage them to enter into prayer with a spirit of love and gratitude. Subjects, such as Our Lady standing at the foot of the Cross; Our Lady looking up to Christ, and from the tree of the Cross her Son looking down on Her; Christ exclaiming: "Into Thy hands I commend My spirit"—these are examples of love that will stir youthful hearts, and love will spring out of them as from its source. Youths are lovers. The zealous teacher guides them along the path of true love.

The Place of Resolution in Mental Prayer

Mental prayer usually ends with a resolution whenever possible, although a definite one is not always a sign of a good meditation, nor is it absolutely necessary. Mental prayer fills the mind with God and the things of God with its application to our life. Meditations well performed will improve one's life even if definite resolutions are not always possible.

Our pupils improve or regulate their lives from what they have gathered from sermons, religious instructions, Sodality meetings, etc. As Father LeBuffe, S.J., puts it, "in mental prayer we chew the cud." This "cud" comes from the above-mentioned sources.

After having "chewed the cud" long enough, after having satisfied or exhausted the subject-matter, some kind of resolution will spring up. It may be very general, such as a resolution not to commit serious sins, cost what may. Even such

a general resolution encourages recollection and the presence of God.

In teaching the art of mental prayer in high school or to Sodality groups, one must not expect too much; after all, the students are usually beginners, and should be treated as such. The resolution at the end of the prayer should be jotted down in the religion notebook to serve as a reminder during the day. This helps to keep the subject-matter of the prayer always fresh in the mind.

Mental prayer creates an attitude of mind, or an atmosphere in which sin cannot dwell long, or even into which it cannot find access. The truths of our holy Faith permeate the soul and create this determination to avoid sin. A soul which fills itself with God and the things of God is, in itself, a powerful weapon against the devil.

Since mental prayer gets us closer to God, the aim of the resolution, if one is made, is to make sure that the good intentions resolved during the meditation are carried out. As Father Considine, S.J., has it: "Bearing in union with His Passion the little humiliations, rebuffs and trials of everyday life brings us wonderfully near to Our Lord and to sanctity." Boys should be convinced that sanctity consists in doing the will of God. His will is to be found in the ordinary little things of every minute, in the classroom, in the home, on the street, alone, in the company of the girl friend, in the moving picture show, on the dance floor. Resolutions are centered around those common actions of everyday life.

Christ was God, but He was also human; and since He was human, we please Him and win His love in quite the same way as we please and win an earthly friend.

Father Considine says: "There are very few invariable rules in the spiritual life, but this is one: pray in the way that you like best." Pray in the way that does you the most good. It is important to teach beginners a definite method of procedure in mental prayer, but as progress is made, the method should become more and more flexible, until prayer becomes an intimate friendly chat with God and His Saints—a friendly

chat that brings one closer to God, and not a series of meaningless acts.

Once in a while, at least twice a month, it is advisable to have each pupil write a meditation on a favorite subject, following the method of prayer taught in the classroom. The purpose of this written prayer is obvious. It is to accustom pupils to speak with God in a reasonable manner. The papers are examined by the teacher and returned to pupils with criticisms. If success in teaching mental prayer is to be achieved among pupils, the subject must be given as much consideration as any other subject in the curriculum. It must be brought to the level of the pupils, and be made so interesting and practical that they will enjoy it. By teaching mental prayer to our pupils we are preparing them to solve the great problems of life after they leave school.

Method of Presentation

There are many different methods of mental prayer. St. Ignatius enumerates three, based on the Spiritual Exercises. St. Teresa of Avila had her own method, and so did St. John of the Cross.

In preparing mental prayer for high school pupils no special method need be followed. It suffices to be systematic with beginners. The prayer that is reproduced here is adapted for high school boys based on St. Ignatius' first method of prayer.

Feast of the Presentation of Our Lord

(Meditation on One's State of Life)

Recalling the presence of God, I ask that during this time of prayer all the intentions of my mind, all the affections of my heart, and all the powers of my soul may be used for the glory and praise of His Divine Majesty.

Prelude.—Today, on the Feast of the Presentation of Our Lord in the Temple, Christ is offering Himself to His Eternal Father. Mary in her turn offers to God the Father her only Child, Jesus.

I stand near Mary and watch what is going on. I listen to Mary, Joseph and the holy Simeon, and I shall ask for the grace to do God's will in all my actions.

Reflections.—From Simeon, Mary receives the promise that her own heart a sword shall pierce, for this Child (Jesus) will be a stumbling block to many.

Mary knows that Jesus, her Child, is the Christ, the One foretold by the Prophets of old. She sees Him being accused, scourged, and those cruel nails going through His little hands and feet.

Mary is generous, she is the strong woman of the Gospel, she stands there with her Child in her arms, offering Him to the Eternal Father.

It is a solemn moment, for Christ the only Son of God, our Lord and Saviour, is to offer Himself without reserve as a prelude to His long life of suffering to redeem sinful mankind.

Mary, my Mother, is offering Jesus, her little Babe, the true Victim, for my salvation.

Is there something I can do to repay for this Gift of gifts from my Mother?

Application.—The most unforgettable moment in a young man's life is that of leaving home for the first time.

Today, young men are leaving their homes, their fathers and mothers, and all their dear ones to join the armed forces of our beloved country. They are real heroes, and we are proud of them. They are making sure that this country of ours will, under God, always be free.

More generous still, and more to be praised and esteemed, is the young man who leaves home and dear ones to join the armed forces of the Leader, Christ.

The work of Christ and His Church must go on until the end of time. There are countless souls to be saved *now*, and if we do not save them now, they will be lost for all eternity. The young man who leaves all to follow the Leader Christ, fulfills a noble end. He works to save souls.

Reflect in the presence of God; find out whether or not God wants you among His chosen few, to work in His armed forces;

to be a leader in His mighty army, which is always following the standard of the Cross, always following the Leader *Christ*.

Mary, our Mother, is probably trying to teach you this lesson on her Feast. Listen to her and obey her. She can make you really happy.

How would you like to join the Army of Christ, under her protection and bear her Name, *Marist*?

Prayer.—Dear Jesus, I thank You for this lesson of generosity and obedience, and in union with You I offer myself to God the Father. Dear Mother Mary, present me with your Divine Son to God, and please be with me always, so that I may at all times do His holy will.

(Hail Mary.)

Live Teaching of Religion

“(1) Talk *to* and *with* the children, not *at* them.

“(2) Ask and answer questions, not only those of the book, but your own, and the children's. Usually ask the question first, and then, in no fixed order, name the one who is to answer it. Be a good sport, and some times close your book and let the children ask you the questions. Besides questions that require lengthy answers, ask such as can be answered in one word. Play, for instance, the game: ‘Tell me in one word.’

“(3) Make use of dialogue, real or imaginary. Pretend that you are a Jew, a Protestant, or someone else who does not know a certain lesson, and that you want the children to tell you all about it” (from *Practical Helps for the Religion Teacher*, by Aloysius J. Heeg, S.J., The Queen's Work, Inc., 1940).

Pity the Poor Religion Course

By THE REVEREND EDWIN J. WEBER, S.M.
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II. Implications of "Religion as an Academic Course of Equality Footing"

It follows that, if the religion course is to be a strict and solid academic course of instruction in the high school, the program of religious instruction must be an integrated program for the entire four years. It is not sufficient to determine the text for an individual year. The over-all program must be complete and systematic. The subject and the text for each year must be viewed in their bearing on the entire program. Every time that there is a question of changing a text, the consequences of such a change upon the other three years must be examined. It is not sufficient to teach "Religion" in all four years of the high school. A definite branch of religion is to be determined upon for each year, and there must be a definite reason for placing that particular branch in that particular year. One element that is sometimes forgotten in the religion set-up of the high school is the instructional background and emphasis that the students have already had in the elementary grades. Thus, for example, we here at Trinity College have been thinking about placing "Moral" in the First High, because it seems to be the easier branch to start with, and also for the reason that it is a common procedure in many other high schools with which we are acquainted. However, we have sent a questionnaire to all the grade schools of this district, and we have discovered that it is precisely the moral element that is insisted upon in the seventh and eighth grades of the parochial schools. Therefore, if we were to follow our original intention, we definitely would help to foster the already-too-strong impression that high school religion is just a repetition of "old stuff." But of one thing we are determined, namely, that eventually religion will be strictly departmentalized—that is, each year of the high school will

be responsible for a particular phase, department, or sub-branch of the field of religious instruction, and will be so indicated on the reports and permanent records. When the individual branches are viewed together, the entire religious instruction program must present a complete and fully rounded-out instruction. This latter is of course relative, since it is impossible to give a complete seminary course in any high school.

A Mistaken Attitude towards High School Religion

Furthermore, each individual subject that is treated should be more complete, more profound, more detailed than hitherto. There seems to be prevalent in many schools a subconscious attitude that high school religion is just a slight addition to what the students already know from the grade school. Some texts present little more fundamental information than the elementary ones, the prime difference being that they are written with a great deal more wordiness, and a heavier emphasis on the practice of religion in the individual life accompanied by more comfortable reading style and more copious examples. I hesitated slightly before using the word "profound" in connection with the high school religion subjects, but I do feel that that is what we should strive for, without of course going to excess in making high school religion courses condensed seminary courses. But of one thing we should not be afraid, and that is to present more of the richness of religion. When it comes to dogma, liturgy, history, even moral, there is sufficient detailed material (and complete material at that) to show the students that religion is not an A B C course. Instead of making the religion course easy and thereby condoning and encouraging a disparaging attitude, we should endeavor to make it substantial and solid, so that there is actually in the course and in the texts a content-matter that by its very bulk will force the idea of seriousness upon the student.

Roughly and inexactly we may take it for granted that the grade school has taken the various fields of religion "once over lightly." This presents both an advantage and a disadvan-

tage. There will always be present the occasion for the students' thinking that they "know it all," but on the other hand the teacher may assume the elementary knowledge of the subject, thus allowing himself to go into greater detail for a more thorough and even newer study. It may, however, even be necessary by positive statement to impress upon the student that the religion course is *not* "just the same old stuff." This will be found useful particularly in the beginning of the first term so as to launch the new students properly.

Need of "Heavier" Texts

Thus, I am definitely for heavier texts—heavier physically and spiritually. By that I mean that there should be more meat in the course, more positive and complete doctrine, in that the book itself should be physically bigger, more text. However, lest I be misunderstood, I wish to insist again that the style, the way the book is written, must be on the student level. Certainly, technical terms may and should be introduced, but these should be accompanied by explanation and illustration that the student with study can grasp. For example, while "Faith for Life" is a solid book and most useful in some of the high school grades, it is too advanced for the first-year student. On the other hand, perhaps the reader is acquainted with Father Laux's course in religion (I refer to the small paper-cover volumes). These are solid and condensed; as a matter of fact, they are too condensed. It is almost the same as asking the student to study from a summary alone. The books look so tiny, there are so few pages that can be covered each course, there is so little positive student active work in the books themselves, that while the students do not grasp the full import of the text they nevertheless feel that it is just another little book, like all religion catechisms.

Now, there is a little corollary to the foregoing considerations on the *matter* of the religion course. At least for the psychological value, there should be an element of newness in the course of religion in the high school and in the texts involved. I have used the "Detroit System" in a city where that system

was used in all twelve grades. After eight years (?) of the leaflets, etc., when the boys were subjected to the same method, etc., in the first year of high school, they felt *and said* that they did all that in grade school. It became somewhat monotonous. The very presentation was something that they were used to, and that they associated with grade school. Now that they were in high school (we all know that first-year high school students take pride in their advancement), they expected something "bigger." Please note that I do not condemn the system or the course. I merely point out a positive psychological disadvantage to this, and incidentally to all other unified systems, where even the pedagogical presentation has been determined upon. Give the students something that *looks new!* Help to create an interest by the apparent newness! The high school does this by the very fact that it is a different school in a different building, has different teachers, and is in a different part of the city. The texts and method of presentation should fall in line in this respect, and then the students will not experience the psychological let-down that I referred to. This may not be a matter of primary importance, but it should not be overlooked completely.

Implications on the Part of the Teacher

The teacher of high school religion, just as the teacher of any other high school subject, should be prepared for his assignment both academically and professionally.

It is almost superfluous to say that the teacher should know the material that he has to teach. This is especially true and important in the matter of religion. If questions by the students can be embarrassing to a teacher of another subject, when he is not sufficiently versed in that subject, they can be particularly so in the field of religion, because of the importance of religion itself to the soul of the questioner, and because of the intricacy of many of the religious problems about which every religion teacher is asked. Mathematics teachers, science teachers, literature teachers are constantly talking about the reading and study that are required to enable them to

keep abreast of their subject. These teachers admit that they must continue to grow, that they must know much more than their students, in order properly to instruct these same students. Their efficiency as teachers demands this study and effort. The parallel in religion is simply that the same remote preparation, the same proximate reading and study, are also required of the religion teacher if he is to be efficient in his field. While this may be admitted in theory, there is frequently a subconscious denial of it in practice. We have all gone through the catechism, we have all listened to sermons (and in the case of Religious we have had unnumbered spiritual conferences), and we have been told that truth is unchangeable. So, we are apt to feel that anybody can teach religion; all that is necessary is that the teacher recall his or her earlier lessons. This is fallacious. The chemistry teacher must do more than recall his high school chemistry teaching to be successful. If by fate he is called upon to teach that subject and has not seen it since his high school days, then he must get busy and do some concentrated review and new study for himself. Let the religion teacher take notice!

Professional Preparation of Teacher

The teacher should also be prepared professionally. The priest or the Religious is not by that very fact a teacher of religion in the high school. Two things further are required: the ordinary pedagogical training of any teacher and the training in the skills and techniques of presenting the particular matter of his subject. It has been said that the priest is also a teacher, but that need not be understood in the sense that he is a teacher in the present educational system. He is a teacher, it is true, when he instructs the faithful from the pulpit, when he gives individual or group instructions in the faith. He is not necessarily the teacher, in the sense that he has been so trained and equipped, for the handling of large groups of young people in the high school program. There is a vast difference between the attitudes and conduct of our young people when taken individually and when seen "in the mob."

The good and zealous parish priest does not always make an effective high school teacher. The reason for this may be found partly in the fact that the individual pastor has frequently no special inclination for that activity or profession, although he may have been forced through obedience to higher authority to spend a temporary few years in that activity; or the reason frequently is that he has had no special training in education, and therefore lacks a pedagogical background. The same holds true for Religious with this exception, that Religious engaged in teaching are usually of the "teaching Congregations and Orders," and have some general pedagogical training. There are still many, it must be admitted, who are not temperamentally fitted for the life or who are not specifically equipped for the teaching of the subject which they happen to have assigned to them—religion being most frequently that subject. For some years the effort has been made to give the teachers an individualized training in the special techniques of teaching different branches, and this largely because of the insistence of accrediting agencies. It is only most recently, though, that this same thought is being carried into the religious field. In this matter we recall the work done by the Catholic University for several years and by Notre Dame University during this past year.

A Healthy Scepticism towards Past Methods

If the teacher of religion does have this academic and professional equipment, it follows that he will be skeptical of "teaching as he was taught." This is not meant by way of carping criticism. It is an accepted warning in the teaching profession for any subject at all. It should be accepted also in the religion field. And this again for the reason that religious instruction can so easily devolve into a monotonous question-and-answer, now-and-forever method, or into continued and uninterrupted sermons on the part of the teacher. Even though well prepared, the teacher must keep up in his subject, whether this be religion or any other.

Another implication on the part of the teacher himself is that

he must regard the course, the assignments, the grades with the same importance as he attaches to the other subjects he teaches (if he has a varied program). Themes, research work, original compositions, projects can be well planned in religion. They should be. They should also be carefully examined, just as carefully as the chemistry teachers examine laboratory reports, just as carefully as the mathematics teachers correct problems. When the religion teacher gives a grade, that grade must be based upon the work that the student has actually accomplished. It is frequently alleged that the religion teacher has nothing to prepare. It may be a fact that the immediate class preparation is neglected. That is a temptation on the part of any teacher. But there is no more excuse for neglecting the immediate preparation of a religion class than for any other. The oft-heard "Oh, I can talk on religion" is no better than just "talk" in any other branch. It is a lazy man's excuse—has ever been and will always continue to be. Frequently resorted to in high school, it renders the class apathetic and even restless, not to mention the item of wasted time and opportunity.

Our Public Enemy Number One

"*Our Sunday Visitor* Press published, a few years ago, a book dealing with 'Education without Religion,' which it characterized as 'Our National Enemy Number One.' Now some enemies are charging the Catholic Bishop with having called our public schools, 'public enemy number one.'

"The book in question contains 300 pronouncements, not by Catholic prelates or priests, but by Protestant ministers, educators, editors, statesmen, critical of the absence of religion in education. What other purpose could there be in such a fabricated libel than to deceive? Will the spreaders of the slander retract?" (*Our Sunday Visitor*, October 8, 1944).

Good Manners versus Good Morals

By THE REVEREND EDWARD F. DOWD, S.T.D.
Catholic University of America, Washington, D. C.

Time and time again, during the last several months, our columnists and news commentators have predicted, as an aftermath of the present international cataclysm, a world reaction in favor of religion. Truly, God never becomes so popular as in the hour when His rights are invaded.

Americans have never shown hostility towards religion. In theory, we are a religious and God-fearing people. Thanks to Divine Providence, our founding fathers laid their bed-rock foundation of our national life upon the Catholic theories of St. Robert Bellarmine, and in the years of our national history religion has been duly respected within the halls of our Congress and within the lives of our people. In practice, however, millions of our fellow-Americans are born, live, and die without the blessings of religion. The forbears of our separated brethren were doubtless practical Protestants; yet a great proportion of the present generation has strayed to modern Indifferentism.

These are days in which our teachers of religion, on the high school and college level, must assemble a veritable arsenal of materials that our students may be fully equipped to do battle against this erroneous frame of mind to which legions of our fellow-Americans have wholeheartedly subscribed.

The trade-marks of this fallacy are many. Sometimes it is designated as "the modern American heresy"; more often, however, it is labelled with that most insidious of terms, "Religious Liberalism." The slogans of Indifferentism are: "One religion is as good as another. It matters not what one believes, for God is interested only in the good conduct of His children." These slogans have become so commonplace in American life that numbers, even among the less informed "of the elect," have come to regard them as true.

The Pedigree of Modern Indifferentism

The pedigree of modern Indifferentism is peculiar, indeed. The facts of history recognize in "private judgment," which would constitute human reason as the sole supreme arbiter of God's revealed truth, the rightful yet hapless parent of Indifferentism. In theory, the cataclysm of the sixteenth century chose to substitute for the infallible teaching authority of Rome an infallible book, or collection of books; in point of fact, however, the interpretation of Holy Writ was left to the private opinion of its readers. With the passage of time, the contradictory versions of the Christian message became numberless. Hopelessly confused in this welter of controversy, the individual soon came to regard the sifting out of a genuine version of divinely revealed truth as a task both unnecessary and impossible. Lacking the time, the inclination, and the ability for such study, it was inevitable that he should sooner or later declare that it made little difference what the individual chose to believe. That is exactly what has happened.

Three hundred years have passed. Still clinging to religion as one of life's prime necessities, yet drifting along without the lodestar of Rome, the average man has come to identify his religion with a code of ethics. The extreme formula, "Faith alone without good works suffices for salvation," in these days has out of necessity veered to the opposite extreme: "Good conduct, not creed, is the coinage of salvation."

Through the long course of the centuries amid the countless clashes of human wit and enterprise, which at times assumed national proportions, the Catholic Church has always kept on even keel. She has so accustomed her course to the middle of the road that in these dismal days of global war and carnage a world, whose madness waxes from hour to hour, looks to her as the only remaining center and font of sanity.

In facing the problem of modern Indifferentism, the Catholic Church, directed as always by a wisdom divine, encounters a needless and unfortunate conflict between two great bodies of truth. One set is concerned with human belief, which

would provide necessary certitude in the important matter of man's relations with his Maker; the other set is concerned with human behavior in its several ramifications. In the light of the Christian message (Matt., vii. 21; I Cor., xiii. 2; Gal., v, 6; James, ii. 4-26; I John, iii. 14), each of these two elements would seem to constitute a single track in the railway which leads to salvation; each would seem to provide the Christian soul with a single wing, for use in its upward soar towards eternity. The "Eternity Limited" cannot advance on a single rail; the eagle cannot make her flight on one wing. Creed and conduct are just that closely related. They are cognate truths; each is indispensably important; hence, they must stand or fall together.

Psychological Nexus between Belief and Practice

The psychological experience of man bears added testimony to this Catholic doctrine. When God fashioned the human soul, He endowed it with two inseparable faculties or powers, viz., the power of thought and the power of action. If a man would live up to the full stature of his manhood, he must shape his life and order his energies in accordance with his convictions. The "logos," therefore, must always precede the "ethos"; thought, reflection, and knowledge must always precede action. Man may not always weigh his reasons with due care before charting his definite course of action, and may even become weary with prolonged consideration of his reasons; yet, for all that, before his will begins to act his intellect has had its "say." Man must act in this manner, for so God has constructed him. He cannot frequently, or for any length of time, act otherwise. If he builds a house, he first draws up his ground-plan; if he pleads a case in court, he first gathers his facts, and then fashions a cogent chain of argument; if he prescribes for a sick patient, he first makes his diagnosis, and only then takes measures to apply effective remedy. This self-same law binds man in his moral life. In order to pursue a program of right moral conduct consciously, intelligently, and steadily, it is first necessary that the human

intellect should harbor correct principles and convictions regarding the moral law. Man's knowledge must shape his actions; his beliefs must design his living. There is a natural, active, iron-clad nexus between intellect and will, thought and action, "logos" and "ethos," belief and practice, creed and moral conduct.

It is a truism that the person who believes that birth-control, abortion, euthanasia, and divorce are reasonable and proper solutions to our modern social difficulties, follows when the occasion arises a totally different course of action from that of the man who looks upon these practices as sinful and immoral. A creed is a system of convictions. Our dogmas, then, are the bed-rock foundations upon which our moral and ascetic life is built.

Modern Indifferentism would assume that good conduct or proper moral living is concerned simply and solely with the mutual relationship between man and his fellows. Precluding the more basic relationship of man and his God, practically shutting God out of His world, such a system would at least imply that God has no rights which His creatures are bound to respect. Surely no man can exclude God from his life, while still remaining morally good. Man may choose to deal fairly, justly, and even charitably with his neighbor; yet, such a life would entail obedience only to the last seven Commandments of the Decalogue, to the exclusion of the first three.

In point of fact, man is more strictly bound to recognize God's claim upon his allegiance and service than to acknowledge and fulfill his obligations to his fellow-man. God's rights and claims are absolute; our neighbor's are simply relative. God's rights and claims are direct and immediate, while our neighbor's are indirect and mediate, finding their surest sanction in the will of the Almighty. Charity directed towards God and charity directed towards neighbor are inseparable elements in the social message of Our Blessed Lord, and upon both depend our pivotal Catholic dogmas of the Incarnation, the Holy Eucharist, and the Mystical Body.

Faith is meant to be the inspiration and the support of

moral living, if life is to be a matter of good morals and not merely good manners. If man, pulled away from the anchorage of changeless and immutable dogmas of creed, chooses in his ethical life to play the rôle of a weathercock, turning hither and thither with every shifting impulse, passion and prejudice; if, whether wittingly or unwittingly, he would build his program of conduct upon the drifting sands of opinion, fancy, or human respect; if, in a word, he chooses to live by the canons of good manners which may change and be changed at every passing whim, once he is confronted by the stress of sorrow, temptation and adversity (which are part and parcel of every life), instead of holding fast to his premise, "It makes no difference what a man believes," he has no good reason to hesitate in adopting its opposite: "It makes no difference what a man does."

The world today is wearied of ethics; it wants religion. It is tired of speculation, however pious; it needs something definite. It no longer seeks "good manners" which lack both the sanction to enforce themselves and the power to assure the actions which they must advise. It is no longer satisfied with philanthropy which, past experience has taught, is all too apt to degenerate into routine, making paupers out of men who might at least preserve their self-respect. It no longer aspires to the plotting of new social programs that accomplish little and soon give place to yet more novel schemes, which in turn come to naught and are forgotten. In these days men want religion. Even though they do not realize what their need actually is, they need Jesus Christ.

We Catholic teachers of religion, therefore, must be conscious of this great American need. We must make our own the answer of this modern fallacy. We must preach by our word and our example Christ's whole Gospel, His entire message of creed and conduct, and their basic mutual relationship—His whole eternal program of truth. When the day of this reaction dawns in its full light, may we be prepared to make our contribution to the birth of a more Christian nation!

Book Reviews

Molders of the Medieval Mind. By Rev. Frank P. Cassidy, Ph.D. (B. Herder Book Company, St. Louis, Mo., 1944; price \$2.00; pages viii + 194).

Dr. Frank Cassidy has given to educators a work which they will find eminently practical. This careful and detailed study of the profound influence of the Church Fathers on the thought and action of the Middle Ages merits attentive reading and remembrance. Catholic Christianity was the objective and achievement of the Fathers of the Church, and through their indomitable energy and tremendous intellectual power the Church and the deposit of faith were constructed and set up for transmission to the Middle Ages. The Christian classics, with which this work is concerned, are marked by clear, calm thinking. The Patristic literature from the second to the fifth centuries constituted the work of clear and ready thinkers who found security and certainty in the evidence of visible facts. Justin, Cyprian, Lactantius, Ambrose and Augustine were men who saw and proved the influence of Christ.

The pre-Christian schools were concerned with solution of the age-old speculations on the destiny of the individual and his quest for happiness. The solutions were to be found in the Gospels and in the dogma of the visible Church. The errors fatal to thought in the metaphysics and morals of the old systems were corrected and re-stated to solidify reason and the Christian rule of faith. The Roman system of education, which Dr. Cassidy evaluates in his opening chapter, had become after the second century a prerogative of the aristocrat. The body and basis of truth were neglected in favor of a formal expression of the truth. Schools of grammar and rhetoric were prevalent, and they went on to the sixth century in relaying formal training in pagan thought. The time was ripe for a new school of thought and culture. A new philosophy of education was needed. The new educators were to be the Fathers of the Church.

The author, in a second chapter, traces the rapid development of Christianity and early Western civilization. The educational standards given to the world by the Supreme Teacher, Jesus Christ, were reiterated by the pioneers of Christian thought from the age of the Apostles through the Fathers of the Church to the present time. From a competent treatment of the catechetical schools in the first centuries of Christianity, Dr. Cassidy proceeds to the era of the Church Fathers. St. John Chrysostom, styled the "Great Teacher of the Earth," receives a detailed treatment and specific reference is made to his educational principles. In his well-known work, "De Liberis Educandis," he sets down the complete education of the child from infancy to maturity. It is well to note that Chrysostom insists

that the real and permanent Christian education is laid in the home. Modern educators would do well to become better acquainted with the principles of pedagogy of the outstanding educator of the fourth century.

The Fathers of the West, disciples of the Eastern Fathers, were preoccupied largely with practical and moral problems. The Latin spirit is shot through their writings. The age of the great Doctors in the West was dominated by the towering figures of Sts. Hilary, Ambrose, Jerome, and Augustine. Dr. Cassidy rightly devotes much space to an evaluation of St. Jerome's views on educational standards. His famous two letters from Bethlehem in 403 and 413 were the norms for the education of girls throughout the Middle Ages. With Chrysostom he affirmed that the real beginnings of education are laid in the home. It is timely to note that Jerome sought to counteract the ambitious and sensual education of his day, and lashed out against the era of carnality with a positive program based on Christian moral standards.

The brilliant contemporary of St. Jerome was St. Augustine. The author devotes some twenty-five pages to a study of the works of the outstanding teacher of the Patristic age. To the Schoolmen of the medieval period, Augustine was rightly regarded as the master in theology and the great religious teacher. A study of his pedagogical principles could easily constitute a separate volume. In pages 150-154 the educator will find much of a practical nature for religious instruction of children.

In five chapters and a summary Dr. Cassidy has condensed the chief educational accomplishments of the Church Fathers. There is a good bibliography of English works and the book is well documented. In his Introduction the author acknowledges his deep sympathy with St. Jerome, "who complained that his predecessors had already said so much better what he wished to say. That the reader may not have to search far to find something worthwhile in this book is the ardent wish of the writer." The reader who takes up Dr. Cassidy's book will find much that is both interesting and practical. It deserves a careful study by every educator.

(REV.) EDWARD G. JOYCE

Some Notes for the Guidance of Parents. By Rev. Daniel A. Lord, S.J. (The Queen's Work, St. Louis, Mo., 1944; price \$2.00).

Father Daniel Lord, the amiable Jesuit author, playwright and lecturer, has spent an active and happy life working among young Catholic men and women. Several years ago, out of his wealth of practical and first-hand experience, he offered to the guides and teachers of young people "Some Notes for the Guidance of Youth" (The Queen's Work, 1938). What might be called a companion volume to "Guidance of Youth" has just appeared. It is titled "Some Notes for the Guidance of Parents," and is

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